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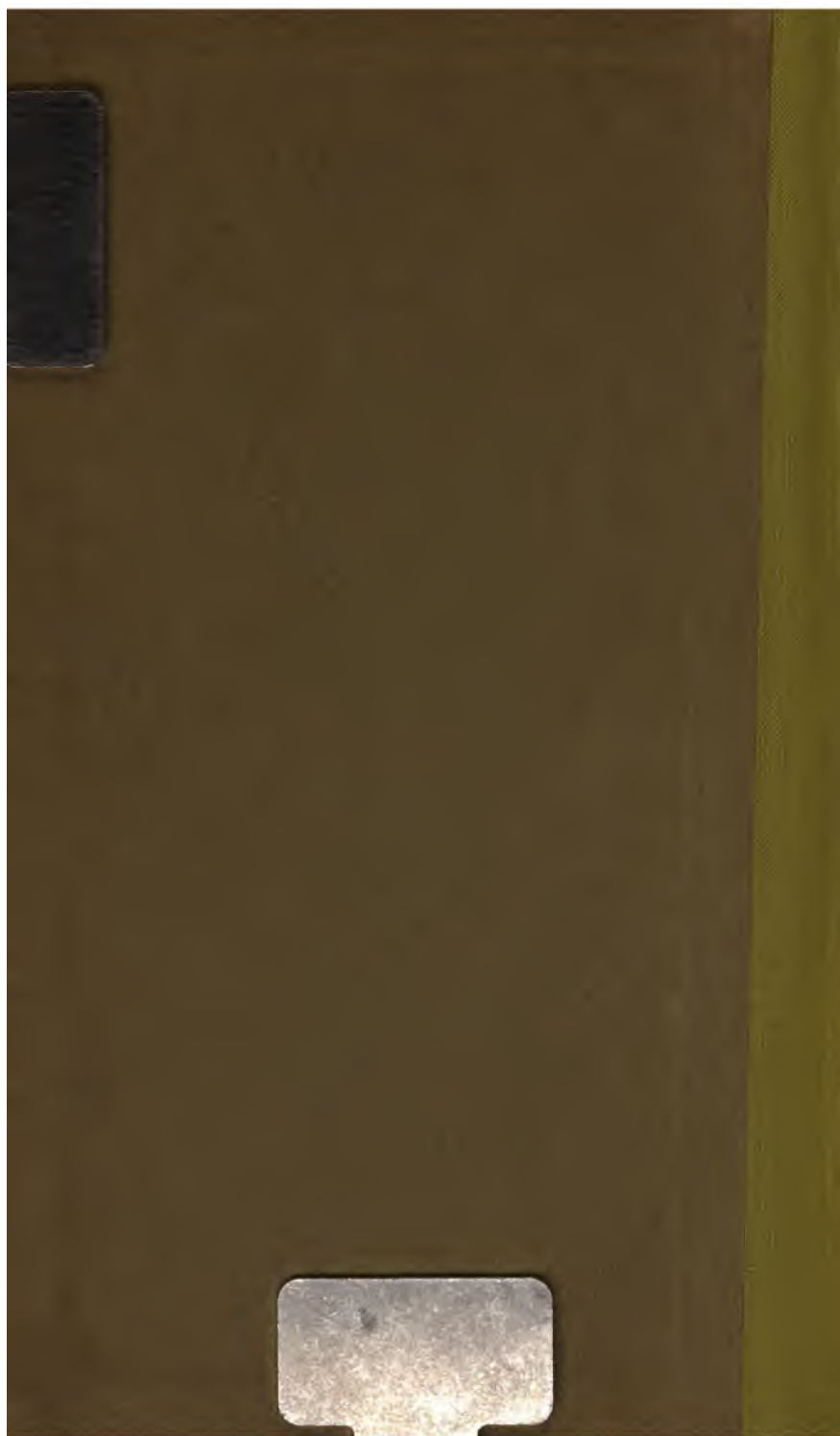
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THE

CHRISTIAN HERALD.

*Walk about Zion, and go round about her : tell the towers thereof :
Mark ye well her bulwarks ; consider her palaces ; that ye may tell it to
the generations following.*

PSALM XLVIII. 12, 13.

VOLUME III.

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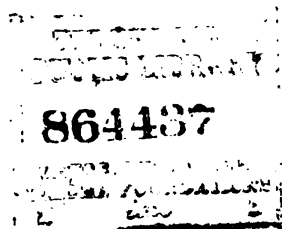
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THE
CHRISTIAN HERALD.

VOL. III.] Saturday, March 29, 1817. [No. 1.

MISSIONS IN AFRICA.

Extract of a Letter from Mr. John Evans, Missionary in Africa, to Rev. D. Peter, of Carmarthen.

Nov. 27, 1815, arrived at the drosdy of Witenhage, where, during my stay at Bethelsdorp, I went to preach occasionally. Colonel Cuyler, who is the landrost of that district, treated me with all possible civility. He said, that as he had experienced great kindness when in Wales, I, as a Welshman, had a claim upon him. He gave me many judicious cautions with respect to travelling in this country; and he, with the gentlemen of the court of justice who were there from Cape Town, came to our out span-place to take leave of us, on the morning of the 28th. It was extremely hot on the 30th, and had the heat continued long, the consequences might have been serious to man and beast. The effect was evident, and I felt it myself in getting fainter. Therm. 110°. But the promise was fulfilled on our behalf, Psalm cxxi. 6.

Dec. 6, arrived at Graaf Reynet, where we met with many Christian friends. The landrost expressed his readiness to serve us to the utmost of his power. I had an opportunity to preach there several times in the Dutch language. Dec. 10, being sabbath-day, many were present, and some that were never seen at a place of worship before seemed to pay great attention to what was said: Took for my text, Isaiah ii. 21. The following day many of the friends came to take leave of us, and appeared much affected. My mind was now variously exercised, thinking that we were about to be deprived of all civil and christian society, and to travel in the land of wild Bushmen. Our journey was now in Sneuberg, or Snowy Mountain. It answers to the name, for we had very cold nights; but I enjoyed the cold much, as it reminded me of my native country.

Dec. 18, beyond the boundaries of the colony, in the land of the wild Bushmen. How many in our country enjoy the privilege of protection, and bear but few marks of gratitude for the same; but we were now deprived of this also, and exposed to savages and wild beasts. At eleven in the evening, came to the Bushmen's settlement. The poor Bushman is a perfect picture of misery in every respect, for he is destitute of every thing that seems necessary to supply the wants of man. During our stay, many Bushmen attended our family worship, which we had always twice a

4 *Letter from J. Evans, Missionary in Africa.*

day on our journey, and the Lord's Supper administered once a week.

Dec. 25. Left the Bushmen's settlement for Griqua Town, in a course which no man before ventured. Many of the poor Bushmen visited our waggons almost daily, and sometimes thirty at a time. They have no houses, but live on the tops of mountains, ~~here and there~~. They have no clothes, only a small piece of a skin of a wild beast, and have no food but roots. Had abundance of chrystal springs of water on our whole way to Cradock river, and plenty of grass for our oxen, which are two of the greatest conveniences for travelling in Africa. We had the honour to accomplish what was never heard of, or witnessed in Africa before; viz. to perform so long a journey through a wild country, our waggons being heavy laden, and only 12 oxen for each waggon: we should have had at least 36 oxen for every two waggons, for the strength of two African oxen is not more than equal to that of one in our country. I purchased 9 oxen on the boundaries of the colony, as we were to travel in an unknown country, and likely to lose some of them.

Dec. 31. Arrived on the banks of the Cradock river, whose bed at that place was upwards of 300 yards wide. Our journey was now along the southern bank, toward Griqua Town. While travelling in this direction, we met many Bushmen, sometimes twenty or thirty together, but we suffered no molestation from man or beast. Ten lions were once seen together, but they did us no harm. Another night, a lion was seen within a few yards of my waggon, and roared very loud. Our people heard him, but I did not. I enjoyed a very comfortable night's rest, being much fatigued. Though exposed to lions, a child of God, while in the path of duty, is himself a lion. Psalm xxxiv. 7.

Jan. 8, 1816.—Arrived at the Great Orange River, where Mr. Campbell forded it. On the 10th, got safely through, and on the 11th arrived at Griqua Town in perfect safety. No accident happened on this dangerous part of our journey, which I consider as a special kindness from Jehovah, in affording strength equal to the day. According to what I have heard here, things are, upon the whole, favourable for the mission at Latakoo; but our first step is to pay a visit to the place.

My christian love to you, and to the Lammas Street Church, and all who love the Lord Jesus. I remain, &c.

Griqua Town Feb. 8th, 1816.

JOHN EVANS.

ITALY.

Distribution of Bibles, Tracts, &c. at Leghorn, Florence, Bologna, and Venice.

Dear Sir,—The following letter was written by a dear relative of mine, in the civil service of his country, to Mr. Yeoland of Malta. The duties of his station calling him from Malta to Trieste, he made it his object, on his way, to disseminate the truth. Very shortly after his arrival at the latter place, his useful career termi-

Distribution of Bibles and Tracts in Italy.

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nated by a short and severe illness. He experienced, in an eminent degree, in his last hours, the consolations of that gospel which it was his ardent wish all mankind should know; and with the fullest confidence of faith, committed to the care of his almighty Saviour his affectionate widow and three infants, whom he left behind in that distant land. From the advantages which his situation afforded him, and the wisdom and zeal he possessed, he would probably have been an extensive blessing in a benighted part of Europe, had he been longer spared. Yours, very sincerely,

NATH. ROWTON.

Coventry, Aug. 31, 1816.

Trieste, Nov. 26, 1815.

“ My Dear Friend,—I have had opportunity of observing the sentiments of a people once favoured with gospel light, but which has been hid from them through the dark ages of superstition, from which they are now emerging; and am thankful I have been the unworthy instrument of putting into the hands of many, both Jews and nominal Christians, the extracts of the scriptures and tracts with which you was so kind as to favour me. My short stay in the lazaretto* (at Leghorn) afforded me an opportunity of doing this in a limited way; for it so happened, that we were placed with persons of both denominations. To the Jews, of whom there were eight or ten, I gave each an Hebrew tract; and upon finding they approved of the contents, I gave each of them a copy of St. Paul's Epistle to the Romans, and the Gospel of St. John. They expressed their sincere thanks for the gift, and even offered to pay me for them; and you cannot conceive their astonishment when I declined receiving any money for them, stating, that they were the gift of a Society of Christians, whose end was answered by the good they hoped would result from their endeavours to convince them of the truth of our religion. They had been taught to believe far otherwise; but remarked, that they had always understood the English Christians were the best. To the Romanists, who were by far the greater number, I gave, to some, a Testament (in Italian); to others Doddridge's Rise, a tract, and an Epistle and Gospel; and explained to them all, in the best manner I was able, the intention of the Societies who distribute the Scriptures, &c. They all expressed their surprise at our solicitude; and I trust that some beneficial effects may be produced. In this way I disposed of nearly one third of what you entrusted to my care; and I cannot help regretting that the Societies have not published translations of their Reports: I am sure it would be attended with the greatest utility; for all whom I have conversed with seemed to be perfectly ignorant of the existence and objects of such Societies.

“ As soon as I was admitted to pratique,† and had adjusted my concerns, I thought it might be beneficial to go to the Jews' syna-

* Where all persons without distinction are put under quarantine on their landing.

† Liberated from quarantine.

gogue. I accordingly went there on their sabbath, and obtained an interview with some of their learned men. Here, however, I did not meet with such good success. I was told that they were quite satisfied with their own religion, so much so, that they did not wish to see any books that might tend to shake their present belief. Seeing them so blinded by prejudice, I inquired if I might see the Rabbi; they replied that I might see him, but that it was of no use to give him any of the tracts, for he was a very learned man, and had by his arguments convinced one Christian that the Messiah is yet to come. I could not help pitying their extreme obstinacy, and parted with them, stating the purity of my intentions, and that it was the hope of every sincere Christian that the time is near at hand when they would be brought into Christ's fold: to this they replied, that they thought we might be friends without introducing the subject of religion. After this, I waited upon the Chaplain to the English Factory at Leghorn, a man of extensive knowledge. I was much pleased with the solemn manner in which he read the church service, and with his sermon on the Lord's day, which induced me to make myself known to him; I accordingly did so after the service. I left some tracts with him, and with a friend, who promised to distribute them faithfully.

"Upon our arrival at Florence, I also distributed a great many of the Epistles, Gospels, and Doddridge's Rise; and was happy to find they were received with gratitude. A Priest sent to me to purchase one; I sent him one, and he returned three shillings for it. On going out in the evening, I was accosted by a Priest, who, in a very low tone, asked charity; I expressed my surprise that a person of his profession should be driven to such a mode of subsistence; he stated that the church was poor, and that there were four masses to be said on account of the increasing infidelity of the people. I had no small money about me, but having a Doddridge in my pocket, I immediately gave it to him; after obtaining his promise that he would read it carefully; I told him, that if he was so needy as he professed to be, I was convinced that those at whose instance it was published, would have no objection to his putting it into the hands of another, even for a pecuniary consideration. He took the book, and seemed to be more thankful than if I had given him money.

"On the road to Bologna, and on our arrival there, I distributed a great number; but the general desire was to see the Reports of the Societies translated into their own language, that they might be the better enabled to judge of the intention and object in view. Here was a general murmur against the Pope, and the government of the Cardinals and Priests.

"From Bologna we proceeded to Venice, where I distributed many more; and having, when at Malta, heard there was a Protestant church there, I immediately endeavoured to find it out, which I succeeded in doing, and made myself known to the Pastor, a young man about twenty-five, of the Lutheran persuasion. I felt much pleased to find that a greater degree of toleration exists

here than in any other part I had visited. The Pope has remonstrated against it to the Emperor ; but instead of hearkening to his remonstrances, he has caused it to be legally established. I thought I could not do better than give this Minister the German Tracts ; he read them with pleasure, and promised to distribute them. I asked him if he thought there would be any objection to an English Missionary preaching at Venice ; he replied that he thought the sanction of government might be easily obtained ; and that in that case, the church was very much at his service.

“ Thus, my dear friend, I have detailed to you my proceedings as far as Venice. I have not yet done any thing at Trieste, but you will hear further from me shortly.”

COLONIZATION OF THE PEOPLE OF COLOUR.

IN No. 22, of the last volume, we inserted the *Memorial* to Congress, from the President and Board of Managers of the *American Society for colonizing the free people of colour of the United States*. We presume that many of our readers will be gratified to learn what was done in the legislative councils of the nation respecting that subject, which we deem to be intimately connected with the cause of humanity and religion, as well as with the best political and social welfare of the Union. For the satisfaction of those who are unacquainted with the facts, we insert the following account of the proceedings of the House of Representatives on the document above mentioned. It is believed, that owing to the approaching period of the present session, there was not sufficient time, under the pressure of other important business, to bring the subject to maturity, so as to enable the executive of the nation officially to act upon it. As the question was probably novel to many of our legislators, as well as to a great proportion of our fellow-citizens, of every description, there may be great advantage in deferring a national transaction respecting it, until the public mind shall be more enlightened upon the subject, and better prepared, by a full and satisfactory discussion of the merits of the case, cordially to second the benevolent plans which our government may in their wisdom adopt, to carry this important design into effect in the best manner practicable.

In the mean while, it is doubtless desirable that Auxiliary Societies should be formed in various central parts of the United States, for the purpose of collecting and interchanging such information as may be deemed to have a material bearing upon the subject, and to aid in promoting the end in view by all the means in their power.

We are rather disappointed in not having seen any of our political writers take up and treat this great national question in that extensive and able manner in which many topics of less importance to the prosperity of the country are daily handled by them.

The following account of the proceedings of the House of Representatives we have extracted from a pamphlet recently published at Washington, giving an account of the exertions lately made in behalf of this subject.

8 *Report of a Committee of the House of Representatives,*

The memorial, after being read and ordered to be printed, was referred to the *Committee on the Slave Trade*, Messrs. Pickering, Comstock, Condict, Tucker, Taggart, Cilly, and Hooker: their report and resolution follow:

Report on colonizing the free people of colour of the United States, February 11, 1817. Read, and committed to a committee of the whole house on Monday next.

The committee to whom was referred the memorial of the president and board of managers of the "American Society for colonizing the free people of colour of the United States," have had the same under their deliberate consideration. The subject is of such magnitude, and attended with so many difficulties, it is with much diffidence they present their views of it to the House.

Were it simply a question of founding a colony, numerous and well known precedents shew with what facility the work might be accomplished. Every new territory established by our government, constitutes, indeed, a colony, formed with great ease; because it is only an extension of homogeneous settlements. But in contemplating the colonization of the free people of colour, it seemed obviously necessary to take a different course. Their distinct character and relative condition, render an entire separation from our own states and territories indispensable. And this separation must be such as to admit of an indefinite continuance. Hence, it seems manifest that these people cannot be colonized within the limits of the United States. If they were not far distant, the rapidly extending settlements of our white inhabitants would soon reach them; and the evil now felt would be renewed; probably with aggravated mischief. Were the colony to be remote, it must be planted on lands now owned and occupied by the native tribes of the country. And could a territory be purchased, the transporting of the colonists thither, would be vastly expensive, their subsistence for a time difficult, and a body of troops would be required for their protection. And after all, should these difficulties be overcome, the original evil would at length recur, by the extension of our white population. In the mean time, should the colony so increase as to become a nation, it is not difficult to foresee the quarrels and destructive wars which would ensue; especially if the slavery of people of colour should continue, and accompany the whites in their migrations.

Turning our eyes from our own country, no other, adapted to the colony in contemplation, presented itself to our view, nearer than Africa, the native land of negroes; and probably that is the only country on the globe to which it would be practicable to transfer our free people of colour with safety, and advantage to themselves and the civilized world. It is the country which, in the order of Providence, seems to have been appropriated to that distinct family of mankind. And while it presents the fittest asylum for the free people of colour, it opens a wide field for the improvements in civilization, morals, and religion, which the humane

and enlightened memorialists have conceived it possible, in the process of time, to spread over that great continent.

Should the measure suggested be approved, an important question occurs—In what way shall its execution be essayed?

A preliminary step would be, to provide for the perfect neutrality of the colony, by the explicit consent and engagement of all the civilized powers, whatever dissensions may at any time arise among themselves.

The next important question is:—Will it be expedient to attempt the establishment of a new colony in Africa, or to make to Great Britain a proposal to receive the emigrants from the United States into her colony of Sierra Leone?

At Sierra Leone, the first difficulties have been surmounted; and a few free people of colour from the United States have been admitted. A gradual addition from the same source, (and such would be the natural progress,) would occasion no embarrassment, either in regard to their sustenance or government. Would the British government consent to receive such an accession of emigrants however eventually considerable, from the United States? Would that government agree, that at the period when that colony shall be capable of self-government and self-protection, it shall be declared independent? In the mean time, will it desire to monopolize the commerce of the colony? This would be injurious to the colonists, as well as to the United States. Should that country, from the nature of its soil and other circumstances, hold out sufficient allurements, and draw to it, from the United States, the great body of the free people of colour, these would form its strength, and its ability to render its commerce an object of consideration. Now as the great and permanent benefit of the *colonists* was the fundamental principle of the establishment, will the British government decline a proposition calculated to give to that benefit the important extension which will arise from a freedom of commerce?—to those, at least, at whose expense, and by whose means, the colony shall be essentially extended? Should an agreement with Great Britain be effected, no further negotiation, nor any extraordinary expenditure of money, will be required. The work already commenced will be continued—simply that of carrying to Sierra Leone, all who are willing to embark.

It would seem highly desirable to confine the migrations to a single colony. The two distinct and independent colonies, established and protected by two independent powers, would naturally imbibe the spirit and distinctions of their patrons and protectors, and put in jeopardy the peace and prosperity of both. Even the simple fact of separate independence, would eventually tend to produce collisions and wars between the two establishments, (unless, indeed, they were far removed from each other,) and perhaps defeat the further humane and exalted views of those who projected them. The spirit which animated the founders of the colony of Sierra Leone, would be exerted to effect a union of design, and the cordial co-operation of the British government with

10 *Joint Resolution for Abolishing the Traffic in Slaves.*

our own ; and, it might be hoped, not without success. It would be in accordance with the spirit of a stipulation in the last treaty of peace ; by which the two governments stand pledged to each other, to use their best endeavours to effect the entire abolition of the traffic in slaves, while the proposed institution would tend to diminish the quantity of slavery actually existing.

If, however, such enlarged and liberal views should be wanting, then the design of forming a separate colony might be announced, by the American ministers, to the maritime powers ; and their guarantee of the neutrality of the colony obtained.

Your committee do not think it proper to pursue the subject any further at this time ; but that the government should wait the result of the suggested negotiations ; on which ulterior measures must depend.

In conclusion, your committee beg leave to report a joint resolution, embracing the views herein before exhibited.

Joint resolution for abolishing the traffic in Slaves, and the Colonization of the Free People of Colour of the United States. February 11th, 1817. Read, and committed to a committee of the whole house on Monday next.

Resolved, by the Senate and House of Representatives of the U. S. of America, in Congress assembled, That the President be, and he is hereby authorised to consult and negotiate with all the governments where ministers of the United States are, or shall be accredited, on the means of effecting an entire and immediate abolition of the traffic in slaves. And, also, to enter into a convention with the government of Great Britain, for receiving into the colony of Sierra Leone, such of the free people of colour of the United States as, with their own consent, shall be carried thither ; stipulating such terms as shall be most beneficial to the colonists, while it promotes the peaceful interests of Great Britain and the United States. And should this proposition not be accepted, then to obtain from Great Britain, and the other maritime powers, a stipulation, or a formal declaration to the same effect, guaranteeing a permanent neutrality for any colony of free people of colour, which, at the expense, and under the auspices of the United States, shall be established on the African coast.

Resolved, That adequate provision shall hereafter be made to defray any necessary expenses which may be incurred in carrying the preceding resolution into effect.



The History of John Robins the Sailor.

As I was walking one summer evening through the streets of Portsmouth, to which place I had been called on business, I noticed a jolly English Sailor on the opposite side of the way, who kept up with me for some time, and was looking very earnestly at me. At length he hobbled over the pavement, as well as he could with his wooden leg and crutch, and looking me directly in the face, he pulled off his hat and made his obeisance. As he stood

leaning on the crutch, with his hat in his hand, his mind seemed to be overcome with contending emotions, and I saw some big involuntary tears roll down his hardy, weather-beaten face,—his feelings were too strong to allow him to speak, but he still continued to gaze intently upon me. As we stood opposite to each other, I thought that I could remember somewhat of his features, though they were much altered by the hardships of a sailor's life; he seemed to have been rudely treated in the war, he had lost one of his legs, and one of his eyes, and several scars were apparent on his rugged face.

At length the sailor recovered his power of speech, and addressed me: "Has your Honour forgot Jack Robins, one of your old Sunday school boys, twenty years ago?" "What, Robins, is it you," said I, holding out my right hand. He seized it with much eagerness, and grasping it between his hardy fingers, would scarcely let it go. "Ah, Mr. T——," said Robins, "I have thought of you and your kind instructions ten thousand times since. I saw you last, though oceans have rolled between us, and it is many years since I saw your face, I shall never forget my dear Sunday School Teacher, till this heart, (striking his bosom with the top of his crutch,) shall cease to beat." "I am very glad indeed to see you, Robins," said I, "I am just now going to my lodgings to take tea, and you must come along with me, for old acquaintance sake, and we will then talk over some of our old matters together." "Your Honour is too good," replied he, "you are still the same kind loving gentleman to poor folks as ever; you have'n't changed your colours, and if I didn't know you to be so humble and tender hearted, a poor jack tar would be ashamed to walk along the streets with such a gentleman as your Honour." "Never mind that, Robins, come along with me, for I am very anxious to hear something about you since I last saw you." No sooner said than done—Robins the sailor and I immediately marched off together, mutually delighted with an opportunity of seeing and conversing with each other.

When tea was finished, I inquired of John Robins how long it was since he went to sea. "It is now," replied he, "nineteen years last Lady-day since I first went to sea. Ah! well do I recollect the time now I see your face, for you called on me the evening before I left home, and would not be satisfied till you had prayed with me, and committed me to the gracious care of Almighty God. You prayed that I might be kept from the temptations of a sailor's life, and he led to think of the instructions I had received on religious subjects, when I should be far away from the means of grace; you alluded to my character as a thoughtless giddy youth, and prayed that at some future time I might be led to see the error of my ways, and to apply unto God for mercy, through the Lord Jesus Christ. You then gave me a pocket Bible, and insisted upon its being carefully packed up with my luggage; and blessed be God, I have still got that Bible, and I hope I shall keep it till my latest days." Saying this, he put his hand into his pocket.

et, and pulling out the Bible he shewed it to me, I looked at it, and on the first page I perceived the following words which I had written about twenty years ago, and as I read I could not help feeling emotions of lively interest and exquisite pleasure.—“*J. T— presents this book to John Robins, hoping that he will read it with attention and prayer, when he is far away from his native land, and that he will treasure up its truths in his heart, and live in obedience to its directions. Psalm cxix. 9. “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.” 2 Tim. iii. 15, “From a child thou hast known the holy Scriptures; which are able to make thee wise unto salvation, through faith which is in Christ Jesus.”*”

“I have now some transient recollection of the circumstance,” said I, “were not you in my Sunday School for several years?”
 “Yes, Sir, between five and six years;—my parents were people who cared not for God, who took his name in vain, who broke his holy Sabbaths, and were continually sinning against him with a high hand and an outstretched arm. What I learned at school was very often opposed at home, by the example of my parents, and those who surrounded me; so that good impressions soon wore off, and bad habits were quickly formed. When I was about fifteen years old, and became rather more my own master, I began to dislike the strict rules of the school, and by keeping bad company with idle lads in the street, I soon became as bad as they were. You often admonished me of my faults, and sometimes my conscience smote me and told me that I was doing wrong; but I was weak and irresolute, so that I was easily led astray by temptation, and became gradually worse and worse. At this time some of my companions were talking of going to sea, and they invited me to accompany them, a proposal to which I readily agreed, and to which my parents did not object. I was ashamed to tell you of my intention, but one of my school-fellows mentioned it, and you paid me the farewell visit, the recollection of which still dwells on my memory with unabated force.

“When I was on board the ship, I found myself surrounded with temptations and evil company, without a way of escape;—no Sunday School, no pious teacher, no faithful minister, to counteract the depraved inclinations of my heart, so that I became more hardened in iniquity and increasingly bold in my enmity to God and his ways. The delights which my youthful mind had fondly imagined as attending a seafaring life, all vanished in the reality; and I found hard work, severe discipline, and unpleasant provisions, instead of the constant happiness and unmingled pleasure which I had hoped for. Notwithstanding the progress which I was making in wickedness, and the hardening nature of sin, sometimes I felt myself most truly wretched. Conscience upbraided me in the moments of reflection, with the severest reproaches,—I had enjoyed superior privileges to most of my companions,—I had received pious instructions in a Sunday School,—I was able to read the Bible, and had a Bible to read,—therefore

my depravity was most inexcusable. Sometimes a verse from the Scriptures, or a hymn which you had taught me, would occur to my memory with such force, as to make me for the time completely miserable. Sometimes, the recollection of my teacher, and his instructions, would affect my mind, especially on the Sabbath, and then all my boasted pleasures appeared but madness and misery. How just is that passage of the Bible, into the meaning of which a sailor may, perhaps, be able to enter most fully :—‘ The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.’ These serious thoughts and rebukes of conscience, however, soon wore off when I returned to my shipmates, and was persuaded to join in their sports, their profane swearing, and habits of intemperance : ‘ He that wavereth is like a wave of the sea, driven with the wind and tossed.’ Such was I, driven along by the storms of temptation, and tossed on the raging billows of sin.

“ I continued in his majesty’s service, in various situations, for seven years, before I returned home : all this time was spent in the service of sin, and I was hastening on, with sails outspread, as fast as I could go, in the course of wickedness and departure from God. I had been, during this time, exposed to innumerable perils, and had many hair breadth escapes from death ; yet the unseen hand of the Almighty kept me safe, and preserved the life of one so undeserving of any mercy. About this time I returned to old England, and was allowed to go home for a few weeks to visit my friends. I found that my father had died about six months before, in a drunken fit, and that my mother was very ill, and in very reduced circumstances. I rejoiced that it was in my power to supply her wants, with the pay I received. At this time I felt a longing desire to go and see my old Sunday School ; but the thought of my disgraceful conduct, and the dread of seeing your face, and receiving your reproofs, deterred me from making the attempt. However, William Adams, one of my old school-fellows, who was then become an active pious teacher, happened to meet me in the street a few days before I returned to the ship, and he mentioned the circumstance to you. The next day you called upon me : the sight of my old teacher was like a dagger to my heart. You endeavoured to enter upon serious subjects with me ; but I recollect that I purposely steered away from these topics, and tried to put you off by giving an account of some of my adventures, and the battles in which I had been concerned. You engaged in prayer with me ; but I recollect that I stopped my ears at the time, that I might not be disturbed in my guilty pleasures, and rendered uncomfortable. You then gave me some Tracts and books, and as you took leave, I could not help observing in your eyes the tears of regret at the hardness of heart which I had displayed. Perhaps your Honour recollects this visit ?” “ Yes, John, and I remember the next Sunday talking to the Sunday School children of the deceitfulness of sin—the danger of neglecting the instructions they then received—and the evils of bad company : these subjects

I enforced by referring to you, and saying that I had once thought you a promising lad; but that you were now become a bold and presumptuous sinner. When I closed these remarks, I said, 'Let us all pray for poor John Robins, the wicked sailor; O may God keep all the children here present from imitating his bad example.' We joined in our prayers at the throne of Grace, and I now begin to indulge some hope that our petitions were not in vain."

(To be continued.)

Letter of the late Mr. R. Reynolds, of Bristol.

THE following letter was written by him about 12 years ago:

"Dear —, Bridgwater, 11th of 6th Mo. 1814.

"The sentiment to which thy brother — alludes, though I know not that I expressed it to him, was in consequence of a reference to some *post-mortuary* charities, if thou wilt allow of the expression, when, adverting to the saying of the Apostle, that we were to receive hereafter according to the things done *in the body*, I contended that *these* were not deeds done in the body; and I do not think the assertion need be qualified by the alteration thou suggests, of being best done while we are in the body; for in the case under consideration, we keep what we have as long as we are in the body, and would keep it longer if we could. All that we do is to prevent our heirs from doing as we have done, by obliging them to do that which we should have done; and the deed is not done, either by them or by us, while *we* are in the body. If we *should admit* there is any merit in the deed, it certainly cannot belong to us who do it not; and that which we do, by enjoining what others shall do, is lessening as much as we can, every thing like merit in them, by depriving them of free agency; especially if they are not the persons to whom the money would have gone if we had died intestate: these, if any, have a right to take credit on account of the act. Perhaps those, if any such there be, who prevent others from having that which the law would give them, would do well to consider, whether the account is properly adjusted by their obliging those to whom they do give it, to apply it to charitable purposes which can do them no credit—the testator certainly can claim none as for a deed done in the body, which, as I said before, neither was then done, nor would have been done had he continued in the body. I am pleased to find the reflection warmed thy heart. I hope it will move thy hands also upon an occasion of which the same post, that brought me thy letter, brought me an account, styled, *a Case of Distress*, relating that —, of —, was drowned near —, leaving a wife and nine children, without any provision for their support—that contributions would be received at the Banks there till the 5th inst. after which time, the inhabitants would be applied to personally. I suppose thou art not a stranger to the case—most likely not to the individuals; and as a neighbour—still more as a Parent of a numerous offspring—I conclude thy assistance will be proportionably liberal, nor the less for its being a deed done in the body. I

know not who sent me the case, which I did not receive till the time was expired for public contributions—nevertheless, if thou wilt inform me what thou and others have done, and you have left room for more, though a stranger to the persons, and remote from the place, my mite shall not be withdrawn by

“Thy affectionate Friend, RICHARD REYNOLDS.”

To the memory of Richard Reynolds, (the Philanthropist,) of Bristol, who died at Cheltenham, 10th September, aged 80 years.

BY WILLIAM ROSCOE.

Oh ! let no plaint be heard, no murmurs rise,
When, ripe in years and goodness, REYNOLDS dies;
But, midst the precincts of this sacred bound,
Let calm and holy silence breathe around,
Whilst filial duty, bending o'er his bier,
Consigns to gratitude the sorrowing tear;
And humble Hope, with feelings unexpress'd,
Owns the full promise thro' her thrilling breast.
For, oh ! if breathings of accordant airs,
The orphan's offerings, and the mourner's prayers,
Blessings from fervent hearts, in secret paid,
For prompt compassion, vigilant to save;
If these, ascending towards the source of light,
May waft the spirit on its heaven-ward flight,
Then, REYNOLDS, 'midst the mansions of the just,
Crown'd are thy labours, and confirm'd thy trust;
Then, the last shade of earthly doubt removed,
Thy deeds recorded, and thy life approved,
Thou hear'st with joy thy Master's blest decree,
What thou hast done for these, was done for me !

REVIVALS OF RELIGION.

From the American Baptist Magazine.

In the Churches of the Madison Association in the State of New-York.

Extract of a Letter from the Rev. Mr. Peck. of Cazenovia, dated November 22d, 1816, to the Editor.

Dear Brother,

In September the Madison Association met, and enjoyed a very pleasant season. The intelligence from the churches was truly animating. Eight churches were added to the Association at the present meeting ; and it appeared by regular returns, that 632 had been added by baptism in the course of the past year !

At the close of the business a Missionary Discourse was delivered, and a collection taken for Foreign Missions, amounting to *ninety-five dollars and fifty cents*, besides two gold rings. Deacon Jonathan Olmstead of Hamilton, at the same time made a donation of cotton cloth to the amount of \$100, estimated at the Factory prices. It was truly delightful to see the sacred flame bursting forth with such brilliancy.

While writing the above, (continues Mr. Peck,) the youth of this place, together with the young converts from Pompey, to the amount of one hundred, came to make us a visit. I laid aside my pen to attend to them. Some were mourning and crying, *What shall we do to be saved?* while others were rejoicing and giving

praise to God. They spent the afternoon and evening with me. Three of the number found comfort to their souls before they went away. One young man who was in the deepest horror of mind when he left my house, found peace to his soul, before he reached home. A more visible display of the power of God, I never saw. The blessed work still continues.

Hoping your precious life and usefulness may be continued in Zion for a long time to come,

I subscribe, your brother in the bonds of a precious Saviour,
JOHN PECK.

Mr. Cyrus Andrews, one of our Missionaries, writes as follows:

"I was preparing to fulfil a short appointment from the Hamilton Society, when the gracious Lord, by his Holy Spirit, began his work in the hearts of the dear people in this place. My attention since that time has been taken up, and very happily too, near at home. Ten thousand thanks to the great Author of our being, who hath remembered his holy covenant, and hath had mercy on his people whom he had chosen. Thus the Lord hath favoured us with the most remarkable influences of his Spirit, that I ever witnessed. Since the forepart of July last, the attention has been general; and the consequences which have followed, the most happy. The drunkard has forsaken his cups, and the profane man his swearing. The wicked has forsaken his way, and the unrighteous man his thoughts. The foolish have become wise. The people have met in crowds during the past season, and whole nights have been spent in religious conference.

I have baptized 31 of the young converts, who have joined our church; brother Carr of Hamburg, baptized some in my absence. Our number has risen from 14 to 56, in the course of this season.

The work has taken all classes and distinctions of people; many of the precious youth are now the followers of Christ. Although the people are divided among several denominations, yet it should not abate our joy, that souls are converted, and God is honoured. More than 100 in this, and the adjacent settlements, have, as we hope, become subjects of this work. I am now from home, at Leroy. A glorious work is begun here. The Lord is doing wonders in this part of the country. The solitary places are made glad, and the wilderness blossoms like the rose."

The Juvenile Cent Society of Columbia Academy, in Bergen, (N. J.) have recently paid *twenty-five dollars* to the Treasurer of the General Synod of the Reformed Dutch Church, for the purpose of aiding the education of indigent Students of Divinity at the Theological Seminary of that denomination.

CHRISTIAN HERALD.

VOL. III.]

Saturday, April 5, 1817.

[No. 2.]

MISSION TO IRKUTSK. (*In Asiatic Russia.*)

THIS mission is undertaken at the urgent request of Messrs. Pinkerton and Paterson, whose successful exertions in the northern nations of Europe, for the extension of the knowledge of the gospel, are well known. The intended seat of the mission is the city of Irkutsk, situated in about 52° N. latitude, and 108° E. longitude. This city is the chief mart of the commerce between Russia and China. The people are generally of the Schaman religion, which is intimately connected with that of the Dalai Lama, and is somewhat a-kin to Brahmanism; but there are also Mahometans, and Christians of the Greek Church resident at Irkutsk.

The great importance of a missionary station in this part of the globe may be learned from the following extract of a letter from Messrs. Paterson and Pinkerton, dated St. Petersburg, 7th Nov. 1814.

"Since returning to Russia our thoughts have been much employed with the object about which we conversed so fully with you while in London; namely, your sending Missionaries to that part of Siberia which borders on China, for the purpose of spreading the glorious gospel of the blessed God among the numerous tribes of heathens in those extensive regions, and particularly with the view of translating the word of life into the Mongol and Manjur languages. Irkutsk, or its neighbourhood, was the place which Mr. Pinkerton, after having with much labour examined into the present state of the nations of Siberia, considered as the most eligible for the establishment of such a Mission. We are more than ever convinced, that, as far as we are able to judge beforehand, this is one of the most important Missionary stations in the world, being so central, and surrounded by so many different tribes, and being the chief place of communication between China and Russia.

"Among the many tribes in this neighbourhood, the Burgats demand particular attention. They are a Mongolian tribe. It was a Burgat Prince who sent 800 rubles to the Bible Society, and has subscribed 150 annually: and it was one of their high priests who sent in 400 rb. as an offering for himself and his brethren, for the purpose, to quote his own expression, *of promoting the distribution of the Scriptures among all people*. There are many things in the character and conduct of this people, which seem to say

that they are ripe for the reception of the gospel. The language of the Burgats is nearly the same with the Kalmuc, into which a part of the New Testament is already translated, and will soon be printed. They have many religious books in their language, printed in Pekin. One of these books has just been received by Mr. Schmidt, having been sent by his friend, the Governor of Irkutsk. The circumstance of their being able to obtain books from Pekin, shows the possibility of sending your Chinese Testaments from this quarter into the very heart of China, and even to Pekin itself. From their desire to have such books, we may judge how far they are advanced in civilization. But these books are not only understood and read by the Burgats, but also by all the numerous tribe of the Mongols proper, the greater part of whom live under the protection of the Chinese Government; so that this one language opens up a most extensive and important field for Missionary labour. These are advantages which you know how to estimate. Their religion is the Lamite religion, and their learned priests usually study in Thibet itself, which gives them a near connexion with this country; so that through them we may be able to gain a more intimate acquaintance with Thibet, and even to obtain access to those hitherto almost inaccessible regions.

"But we are of opinion, that the Mission established in this quarter should make it also a chief object to spread the gospel among the Manjurs, which are a still more numerous people than the Mongols, and the conquerors of China—the present Emperor of which is a Manjur, and their language is spoken at the Court of China. Were the gospel to gain access among this interesting people, a high way for its entrance would be opened, even into China itself. Their language has been much more cultivated than the Mongolian, with which it has some connexion. Many of the Chinese books have been translated into it: the language is said to be easily learned—the grammar regular: and what is a great advantage, there exists a Dictionary, Manjur and French, published in Paris. The Manjurs are not like the Burgats, inhabitants of Russia: they inhabit that extensive tract of country called Chinese Tartary, which borders on Russia, and their language can easily be learned in Irkutsk.

"The present Governor of Irkutsk we know would be exceedingly favourable to an attempt of this kind, and would do every thing in his power to promote it. And as to the Government of Russia, we can assure you that it will also countenance and support such an undertaking. The disposition of the Emperor is well known to you, and what we have learned of him, from the best authority, since our return, more than ever convinces us that the plan we are here recommending will receive his warmest patronage and support.

"We have no doubt, that viewing things in the light here represented, you will see that there is at present a most important opening into these hitherto much neglected regions. Appearances among these people are calling to you, '*Come over and help us,*' and we are persuaded they will not call in vain.

"We are of opinion that your Missionaries should spend some time at Petersburg to learn the Russian language, with which it is absolutely necessary for them to be acquainted, to obtain a knowledge of the state of things here, of the way in which they are conducted, and to become acquainted with leading people.

"We hope you will pay early attention to this subject, and inform us what is your final resolution as soon as possible. No time should be lost. If the present favourable opportunity pass, it may never again return. Let us work while we can, and where the Lord opens a door, let us enter while it is open."

It was intended that Mr. Stallybrass should immediately proceed to St. Petersburg, there to employ the winter in the acquisition of the Russian language; but as the winter appears to have set in very early on the continent, it was judged expedient to defer his voyage till the spring, when it is hoped he will be accompanied by another Missionary.

INDIA.

Horrid Cruelty committed by a Brahman on his own family, in revenge for the treatment of some villagers, who refused his priestly claims:

[Extracted from the Journal of Mr. Pritchett, Missionary at Vizagapatam, May, 1815.]

"May 1. DYAAVANA, a friend of Anundraya and head man of the village, came hither, (to Vizagapatam,) and brought an account of a priest who lately arrived at his village from Bellary, and who had undertaken to attend upon the idol of the place. He had the privilege of daily going round the village, levying contributions on the inhabitants for his support. One housekeeper, however, who had been in the habit of giving him a dubb per day, at length refused him; and though the priest insisted upon the dole, he continued inflexible. The priest then threatened, that unless he received his allowance, he would cut out his own tongue, and the housekeeper would have to answer for it; by giving him so great a provocation. The priest taking out his knife and whetting it, proceeded so far as actually to cut off the tip of his tongue. He bled profusely, and his tongue swelled prodigiously. His sufferings, however, only rendered him more desperate; and he intimated his resolution not to leave the door of the house, (*sitting dhurna*, as it is called,) * till he should obtain a sum sufficient to make a feast for his god. The housekeeper, however, was not to be intimidated. The priest, his wife, and four sons kept their post at the door; but, after a day or two, the woman was bitten in the night by a serpent, and in the morning expired. This event induced the priest to increase his demand, which he now made on the whole village, which had stood aloof in the affair. Besides the personal injury he had sustained, he had lost his wife, while stand-

* For an account of the *Dhurna*, see the subsequent article, page 20.

ing up for the rights of his sacred order and the honour of his god ; he therefore demanded money for the expenses of the funeral, and for a feast to placate the deity, offended by this impiety ; and till this should be done, he determined to keep his station, and to retain the corpse of his wife unburied at the door of the house.

" Dyaavana prevailed on his neighbours to refuse compliance with the demand of the priest ; who then threatened, that, in case of their persistence, he would avenge himself by killing, first his four children, and then himself.

" Such was the state of things when Dyaavana left the village—the priest persevering in his claim—the people persisting in their refusal—and the dead body putrifying before the door. Anundraya confirmed this account ; he saw the priest soon after he had cut off part of his tongue, which entitles the story, in all its parts, to some degree of credit.

" A few days after, (May 20,) Mr. Pritchett was informed that the priest had put his horrid threats into execution ; and by way of revenging himself on the inhabitants, had murdered his four children. The sin, he presumes, will lie at the door of those who provoked him, and the sacrifice he has made to the honour of his god will be amply rewarded in a future state. Merely killing them would not suffice ; he absolutely severed their heads from their bodies ; after which he proceeded to decapitate himself ; but he failed in the attempt, inflicting only a dreadful wound in the back of his neck.

" His eldest son, a lad of about fourteen years of age, on seeing the horrid fate of his brothers, was making his escape ; but his father enticed him back ; he was, he told him, about to kill himself, and had killed the three younger boys, because they could not provide for themselves ; but he, being a big boy, there would not be the same necessity to kill him ; he therefore wished him to return, that he might take an affectionate farewell before he died. Thus, it is said, the poor lad was decoyed and killed.

" The priest's tongue was so far healed that he could make himself understood. Officers, it is said, are dispatched to secure him and bring him to justice."

The following account of the Dhurna and the Tragga, is copied from a work, entitled, " The Abolition of Female Infanticide in Guzerat," lately published by the Rev. Mr. Cormack.

" The Dhurna is instituted to exact a debt, to enforce an obligation, or to obtain justice, when it is withheld. This is called *sitting* in Dhurna, because the person who has recourse to it seats himself in the presence of the person against whom he wishes to make good his claim, or as near him as he can. The Dhurna is more or less rigorous according to circumstances ;—if the person establishing the Dhurna becomes the victim of abstinence, the guilt of his death is transferred to him whose refusal has been the cause of it.

" Analogous to Dhurna is what is called *Tragga*, but still more

Remarkable deliverance of a Moravian Missionary. 21

cruel in its nature. Among the more uncivilized tribes, the securities for almost every engagement are by an order of men called *Bhats*, (who are poets, panegyrists, and chronologers.) Upon the failure of every application for redress, they proceed to wound themselves; and if this fail to produce the desired effect, they have recourse to the last extremity, and die by their own hand. The death of the suicide is laid to the charge of the person who caused the complaint.

“Colonel Walker mentions an instance of this kind at *Mallia*, where a Bhat had become security on the part of the Rajah. When the time for payment arrived, the Rajah refused to fulfil his engagement. Having had recourse in vain to every expedient, he resolved to put one of his own children to death. He spent the night preceding the horrid act in religious ceremonies. In the morning he called his daughter, a fine girl of eight years of age, and desired her to prepare for being a sacrifice to save her father's character from dishonour. Sensible of the necessity under which her father was laid, she yielded herself a voluntary victim. After bathing and purification, she placed herself in an attitude, in which her father's sword could easily reach her neck; and while she was holding aside her long hair with both her hands, he, with one stroke of his sabre, severed the head from the body.

“Colonel Walker took advantage of the recital of this horrid act, to labour for the abolition of the custom in the district where he presided, under the Bombay government.”

Remarkable Deliverance of a Moravian Missionary.

“ON one of my voyages either to or from Queda, a Danish ship hailed us, and approaching incautiously ran foul of our stern, and broke our flag-staff. We therefore put into a creek; and some of our men landed near a wood, to cut down a tree to make a new one. Hoping to be able to procure some fresh meat for supper, I accompanied them, armed with a double-barrelled gun. While they were at their work, I walked on the outside of the wood, and soon discovered among the high grass an object, which, by its motions, I mistook for the back of a hare. I took aim, and was just going to fire, when the animal rose up, and proved to be a tiger, of which only the top of the head had been visible. My arm involuntarily sunk down, I stood motionless with horror, expecting that the creature would immediately make a spring at me, and gave myself up for lost: but by God's providence watching over me, the beast seemed as much alarmed as I was; and after staring at me for a few moments, turned slowly about, and began to creep away, like a frightened cat, with his belly close to the ground; then gradually quickening his pace, fled with precipitation into a distant part of the wood. It was some time before I recovered presence of mind sufficient to trace back my steps towards the beach, for I felt my very heart tremble within me. As I approached the water, there was a piece of jungle, (a low thick-

et.) before me, and I was turning to the left to pass round by the side opposite of the boat, thinking that I might yet find some game ; when seeing the men labouring hard to drag the tree they had felled towards the water, I altered my course, and went to their assistance. No sooner had I entered the boat than I discovered, on that side of the jungle to which I was first going, close to the beach, a large kayman, watching our motions, whom I should certainly have met had I gone round by the way I intended."—*Hansel's Letters on the Nicobar Islands.*

BIBLES FOR SEAMEN.

Sir, *To the Editor of the Evangelical Magazine.*

IN your valuable Magazine, some months back, I was rejoiced to find a Plan proposed for distributing the word of God among the Seamen in the Merchants' service. I wish it God-speed! I have been brought up to the sea ; and, in the course of 40 years, have experienced many wonderful deliverances ; but in every difficulty I always found in my Bible that which enabled me to trust in him whom winds and seas obey. In every storm, I sought direction from it, and never was disappointed : it is the seaman's true guide. I therefore endeavoured to impress its value on the minds of my children, that they might continue to seek directions from it, as I had done.

In 1814, my son sailed from London for Canada. When he got as far as the Banks of Newfoundland, the ship sprung a leak. The wind being contrary, they bore up, to enable them to ply the pumps the better. Being a small vessel, they could relieve but one at a time ; which they continued to do for six days and nights. In this period they broke up and hove over board a great part of the cargo ; yet the water gained to four feet. At eight in the evening of the sixth day, it being my son's turn to be relieved, he, with his passengers, went down to wrestle with God in prayer, which, with reading of the Scriptures, was their usual evening's employ. Before the time expired that he was to return to the pump, they were condoling with each other, and had given over all hopes that they would be able to keep the ship through the night. As they were standing, one on each side the table on which the Bible was laid, he opened the precious book, and the first passage that met his eye was Acts xxvii. 22. ' Now I exhort you to be of good cheer, for there shall be no loss of any man's life amongst you, but the ship.' They encouraged each other with these words, and returned to the pump ; and though before, he says, their arms were ready to fall from their sockets, their fears now fled, their strength was renewed, and they believed the Lord would deliver them.

In the course of the night the wind fell, and the weather became fine. When day appeared, the man at the helm called out ' A sail ! '—and to their great joy the vessel was steering direct for them. They laid to, (as it is termed,) took to their boats, and

had but just time to save themselves and clothes ; for a few hours after they had got on board the other ship, they saw their own go down. This is an instance of the value of the Bible. Though I am no advocate for cutting, as some have done, to find a promise to our case ; but had they not possessed the Bible, and made it ' the man of their counsel,' they could not have taken the encouragement from it.

In this case, it not only strengthened their faith, but imparted, as it appeared, bodily strength also. I rejoice therefore, at the proposal. May the Lord make it effectual to the turning some from their vain courses ! For a seaman to go without a Bible, he may as well go without a chart ; but taking it for his guide, he need not fear ; for in the greatest extremity he will find in it a course laid down, that will in the end direct him in safety to the haven of Eternal Rest. It is my sincere desire and prayer that every brother sailor may avail himself of this most valuable direction, and abide by its truths. Had I a voice to reach them all, I would say, ' Tempt not the faithless Ocean without this precious guide ;' and to the owners I would say, ' Rather attempt to send your ship without a rudder than her crew without a Bible.'

A SAILOR.

The History of John Robins the Sailor.

(Concluded from page 14.)

" I feel much obliged to you," said John Robins, " for your kind and earnest prayers, it is often a long time before God answers his people's prayers, but he never entirely forgets them, and his time is always the best ; he has not only a bottle for their tears, but a register for their prayers. However, to continue my story, when I returned to the ship to which I was appointed, the remembrance of your goodness still dwelt upon my mind, and I felt ashamed of my ingratitude. I also, for want of some other amusement, often looked into some of the books and Tracts you had given me, though I too frequently did this that I might raise a joke, and excite laughter among my irreligious shipmates. Yet while I did this, the noisy laugh often concealed an agonized spirit and an accusing conscience. I could not be happy, and sometimes I almost cursed those kind instructors who taught me to read the Bible when young, because I could not sin without restraint, and enjoy my guilty pleasures without remorse.

" Among the new comrades with whom I was sailing, there was one whose name was Isaac North, who always refused to join in our sinful amusements, and who frequently rebuked our ungodly mirth. We all of us joined to ridicule his piety ; and he commonly went by the name of " the Methodist," or " the Parson," because he was fond of reading his Bible, and delighted in prayer. I have often heard our Captain say, with an oath, that he wished all his men were Methodists, if they would be as orderly and attentive to their duties as Isaac North. This man happened to see

my Bible and the inscription you had written on it, and he also frequently borrowed my books to read, so that we were led into conversation, and he took the opportunity of alluding to the privileges I had possessed when young, and the awful manner in which I had abused them. I felt somewhat affected at Isaac's serious remarks on this subject, but I could not express my anger, because he was always so very kind and willing to oblige me or my companions, notwithstanding our foolish ridicule; for our ill names he always exchanged good deeds, so that we all respected him. One of Isaac's observations I could not easily forget, it occurred to my mind continually: "Jack," said he, "if a Sunday School boy becomes a wicked man, he is ten thousand times more guilty than an ignorant untaught sinner," for 'unto whomsoever much is given, of him much will be required.' Sometimes I listened to Isaac's instructions, when I could do it unobserved, and I very often wished that I was like him, for he always seemed cheerful and happy, though he refused to partake of our boisterous mirth and giddy joys.

"You may, perhaps, Sir, recollect Henry Brown, the coal-heaver's son, who was turned out of your Sunday School, and who went to sea with me; he was our ring-leader in every sin, and was the most notorious character on board the ship. In an engagement with one of the enemies' vessels, he received a severe wound near the shoulder, and one of his legs was carried away with a grape shot, and shattered in a most dreadful manner. After we had taken the vessel; I went to see my old companion, and found that his life was in imminent danger. Oh, how was he altered! anguish was strongly marked on his countenance, and despair glared in his dying eyes. When he saw me, he exclaimed, 'Oh John, take warning by my fate, I am wretched and undone for ever; I have no hope, no joy, no peace; my sins stand in array against me more terrible than the roaring cannon; there is no refuge for me to fly to, I am undone, I perish, I perish, for ever and ever.' Alas! I could afford my companion no consolation, for I had been a partner in his sins; but I sent for Isaac, who rejoiced to obey the Saviour's command: "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." When Isaac came, he endeavoured to direct his mind to serious subjects, and exhorted him to seek for mercy through Jesus Christ; but he exclaimed, 'there is no mercy for me, I have slighted all the invitations of mercy, and nothing but darkness, and despair, and misery lie before me.' Isaac attempted to pray with him, but he stopped him, and said, 'I have cursed and blasphemed my Maker through life; he will not hear me now; 'tis too late; I feel my punishment begun already, and I have deserved all the righteous anger of Almighty God.' He soon became worse and worse, his feelings were insupportable, he sunk into a delirium; and as I stood by his bedside I saw him give a last convulsive struggle, and expire.—If I had died instead of my comrade, said I, how awful would my end have been; I could have

no hope of mercy, and should now be lifting up my eyes in misery. This solemn thought deeply affected my mind ; especially, as I found, on retiring to my hammock, that my jacket had been shot through in two places, and that a ball had scarred the top of my hat.

“ The impression produced by this alarming event was deep and lasting. I was led to review my past life, and to reflect on the sinfulness of my conduct, in abusing every privilege, in opposing the dictates of conscience, and in persisting so long to walk in the way of transgressors, though I found it to be hard. I saw that my sins were as the sand on the sea shore, innumerable ; and I thought that there was no mercy for such a sinner as I had been. These reflections agitated my mind day after day ; my former pleasures became insipid and disgusting, and I felt that I was like a shattered bark at sea, without sails or compass, and exposed to winds and waves on every side. Isaac noticed the difference in my conduct, and he took an opportunity of conversing privately with me. I unbosomed myself to him, and related all my feelings and sorrows. He directed me to pray ; he pointed out to me the gracious promises of the gospel ; and kneeling down in a private part of the ship, he prayed fervently and affectionately for my immortal spirit. We had frequent opportunities of conversing together on religious subjects, and I trust that the divine blessing attended our conversations. And here I must gratefully acknowledge the unspeakable benefits which I derived from the early religious instruction I had received in your Sunday School. When my heart was truly awakened to a sense of my situation, as a sinner before God, I was not totally ignorant of the way of salvation, after being reminded by my friend of the early religious instructions I had received ; but the subjects came afresh into my mind with prevailing power. I was enabled to fly to Jesus Christ for pardon and grace, as a poor sinner, trusting alone in his mercy, and committing my soul to his care. I at length was enabled to hope in the divine promise when I looked at the unfathomable ocean : “ Thou wilt cast all their sins into the depth of the sea.” Oh ! may I hope that all my sins are buried in the ocean of my Saviour’s love, so that they will be found no more for ever.

“ I trust that from this time my mind became gradually more enlightened. The Bible you had given me became my chosen companion, and the good books, for which I have also to thank you, were of great use to me ; and I shall have to bless God for them through eternity. I must say that I never found any true happiness till I had fled for refuge from the wrath to come, ‘ to the Lamb of God who taketh away the sins of the world.’ Oh that, as I have sinned much, I might love him much, and serve him wholly. Oh, that we all might ‘ have strong consolation who have fled for refuge, to lay hold upon the hope set before us : which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.’

“ Just at this time, in boarding a French vessel, I received these scars in my face, lost one of my eyes, and had two or three wounds

in my body, yet God preserved my life. While I was confined from active service by these wounds, I had much time for serious reflection, reading, and prayer, and I trust that the seed sown in my heart, by divine grace, was watered by this affliction and rendered fruitful.

"It would be tedious for me to mention all the events which have occurred in my adventurous life, and all the wonderful scenes which I have witnessed:—"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet: so he bringeth them unto their desired haven. Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" I have been in every quarter of the Globe, I have fought in eleven different engagements, I have been twice shipwrecked; and notwithstanding all these perils, I have been preserved by the goodness of Almighty God. Oh that I loved him more and served him better!

"My friend Isaac who joined with me in the battle of Trafalgar, there received a mortal wound, he lingered for a few days, and then expired. Oh how tranquil was his mind—he looked to heaven, his desired haven, with as much delight as the mariner beholds the first projecting rock of his native land, after a long and tiresome voyage. He was wafted by the gales of faith, and hope, and joy, with his streamers outspread, he launched into the ocean of eternity, and entered the port of everlasting bliss.

"About eighteen months ago I lost my leg by a cannon shot, in an action with an enemy's vessel of superior force, which struck her flag to us just after I had fallen on the deck from my wound. Happily, we were approaching near to Old England, and the amputation of my leg turned out favourably. God supported me under this severe trial, and when I landed at Portsmouth, I gradually recovered strength, and now I enjoy as good health as ever I possessed. I have found many good people in this place, and I have much enjoyed their company, and derived great benefit from attending the means of grace. Oh that the remembrance of all God's mercies might never be removed from my heart, and that I may always consider myself as a brand plucked out of the burning."

Thus employed, John Robins the sailor, and I, spent the evening most pleasantly, and we closed it with prayer and praise. As I retired to rest, I felt exceedingly thankful to God that he had brought back one of my wandering lambs to his fold; I felt increasingly convinced of the inestimable benefits arising from early

religious instruction, even where no immediate benefit resulted from it, and I resolved to labour more abundantly in promoting the everlasting welfare of the young and the poor.

DOMESTIC.

From the Connecticut Mirror.

DEAF AND DUMB ASYLUM.

THE Directors of the CONNECTICUT ASYLUM for the education of the DEAF and DUMB, take this method of informing the public that the course of instruction, under the immediate superintendence of the Rev. T. H. Gallaudet, and Mr. Laurent Clerc, will commence on the 15th of April next. A convenient house has been procured for the temporary accommodation of the pupils, the domestic concerns of which will be conducted by the Rev. A. O. Stansbury and lady, whose care over the interesting family to be committed to their charge, will, it is fully believed, answer all the reasonable expectations, and ensure the warmest confidence, of parental solicitude.

While the Directors gratefully acknowledge the goodness of God in all the success with which *He* has been pleased thus far to crown their feeble efforts in his service, and while they would devoutly rely on Jesus Christ, the great Head of the Church, to make their future labours subservient to the best interests, both temporal and spiritual, of the unfortunate objects to be entrusted to their care; it is with deep regret, that they are under the necessity of pleading the *poverty* of the Asylum, at its very outset, as an obstacle in the way of receiving charity-scholars, excepting from those *few towns* which have contributed to its resources. Very considerable have been the expenses which have necessarily accrued during two years past, in preparing one of our own citizens to superintend the course of instruction in the Asylum, by enabling him to visit similar institutions in Europe, and to bring back with him a most interesting foreigner, himself deaf and dumb, as an assistant in this new and arduous department of education. These expenses have been almost entirely paid by the citizens of Hartford, and *all* of them from funds raised *within* the state. The funds which have since been contributed in some of the larger towns of the neighbouring states, furnish an *income* adequate only to the support of a very small number of pupils; in applying which the directors feel themselves bound to have a reference always to the wishes of the subscribers residing in such towns, with whom they will speedily communicate on this subject. The donation made by the State of Connecticut will be directed in its proper channel, as soon as it is ascertained, whether it was intended to constitute the commencement of a *fund* for the relief of the indigent deaf and dumb; or to be used for this object, as the exigencies of the Asylum might require. So that *at present* no provision can be made for charity-scholars from places which have not furnished funds for this object.

A candid public will, it is hoped, duly understand and appre-

ciate the correctness of such a course of procedure, especially, as the want of funds has not arisen from the want of exertions which have been faithfully made for several months past. The future more ample patronage of the benevolent will, it is hoped, enable the Asylum to erect suitable buildings, and to conduct its concerns upon a scale which will make it eminently and extensively useful, especially to such of the unhappy, (and *very many* such there are) as have added to their other affecting calamity, that of *poverty*; and this barrier may even *now* be removed, if the towns in which such unfortunates reside will contribute the sums necessary for their education and support. In fixing the amount of these sums the directors have adjusted it at a rate *far below* what the past expenditures of the institution and its future current expenses would justify, trusting to a kind providence in some way or other to make up such deficiency, and to that *Being*, who hath the hearts of all men in his hands, that *He* would raise up in the places and neighbourhoods where they reside, benefactors for the poor deaf and dumb.

The term of time necessary for the instruction of a pupil in the common elementary parts of education, will be from three to six years, according to age and capacity; such a period has been found *absolutely indispensable* at the European institutions, nor will it be deemed long, when it is considered, that more than this is spent for the same object by those children who are in possession of all their faculties. The improvement of pupils would be much accelerated, if before being sent to the asylum, they could be taught to form and join the letters of penmanship legibly.

Many applications have already been made for admission, and it is expected that the first class will speedily be filled up, after which none can be received until the ensuing year. Future applications must be made by letter, (post paid,) to the undersigned Committee, who in answering and complying with them will always have regard to priority in point of time.

Terms and Conditions.

1. The Asylum will provide for each pupil, board; lodging; washing; the continual superintendence of health, conduct, manners, and morals; fuel, candles, stationary, and other incidental expenses of the school room: for which, including *tuition*, there will be an annual charge of two hundred dollars.

2. In cases of sickness, the necessary extra-charges will be made.

3. No pupil will be received for a less term than one year, and no deduction from the above charge will be made on account of vacations or absence except in case of sickness.

4. Payments are always to be made one quarter in advance, for such pupils as reside within the state, and six months in advance for such as reside *without* it, for the punctual fulfilment of which, satisfactory security will be required.

5. Each pupil, applying for admission, must not be under *nine* years of age, of good natural intellect, free from any immoralities of conduct, and from any contagious or infectious disease: a cer-

tificate of such qualifications will be required, signed by the clergyman of the place in which the pupil resides, or by two other respectable inhabitants.

By order of the Directors,

MASON F. COGSWELL, }
DANIEL WADSWORTH, } *Committee.*

Hartford, March 21st, 1817.

COLONIZATION OF FREE BLACKS.

[From the National Intelligencer.]

The following extract of a letter will show that the minds of the people of colour are awake to the great plan now in contemplation, of making them a distinct people; that, as far as they understand the subject, they are earnestly desirous of such a separation, and that the better informed look to Africa as a proper place for their establishment.

Extract.

"I stated in my last to you, that, in Philadelphia, the people of colour were in great agitation on the subject of being colonized. Some person at Washington, had sent a printed circular addressed to the ministers of religion among the people of colour, and to some others who were respectable among them. The circular contained an inflammatory address on the subject of the proposed colony, urging the free blacks to sign petitions against the execution of the intended plan. A printed petition was also sent to them ready for signing. They had called a meeting of their people at one of their churches in the city, at which they reckoned three thousand to be present. (The number is no doubt overrated.) The three congregations of Episcopalians, Baptists, and Methodists, each appointed a committee of three, who with their ministers, were to act as circumstances might require. On the Wednesday evening after I left you, I spent two hours with eleven of them, endeavouring to satisfy them of the purity of our designs, and to ascertain their own views and wishes on the subject. In the end they gave an unanimous expression of their perfect conviction, that benevolence to them and to the land of their fathers, dictated the present movements, and the hand of God was secretly moving in this business. There was the same unanimity as to the necessity of being separated from the whites, and forming an establishment for themselves. Of the eleven present, eight gave their opinion in favour of an establishment *in Africa*, as the situation where they could have the fairest prospect of becoming a great and independent people. I think this affords a fair opportunity to judge how the people of colour would generally decide on the subject of colonization, when fairly presented for their decision. Especially when we consider, that the minds of these people were in a very disturbed state when they met this evening, their passions considerably heated, and their fears alarmed. The more enlightened they were, the more decisively they expressed themselves on the desirableness of becoming a separate people. From one of them,

Richard Allen, a clergyman in the Methodist 'church, I was informed in the meeting, that the colony at Sierra Leone contained six churches—one Episcopalian, one Baptist, three Methodist, or independent churches, and one Quaker Meeting."

REVIVAL OF RELIGION.

In the neighbourhood of Lexington, Kentucky, Jesus, the desire of all nations, is riding forth conquering and to conquer. "Within the last three months he has been wonderfully displaying the riches of his grace in the salvation of sinners. More than 123 have already been baptized in the name of their Lord. Great seriousness continues to be manifested. Hundreds are, with broken hearts, inquiring the way to Zion." We hope soon to hear that the Lord in his infinite mercy has to *their* souls also spoken peace.

Rel. Rem.

We extract the following from a letter from the Rev. *George Witherell* of Colerain, to the Editor, dated Jan. 18, 1817.

Dear Sir,

The work of the Lord is still progressing in this place; I have now baptized 64, who have joined the church of which I have the care. I think a number more will soon be added. The above number were baptized within the term of three months. I intend giving you a more particular account of the beginning and progress of this good work, when it shall have come to a close. The youth have shared remarkably in this reformation. The last sabbath in December, our communion presented a scene the most pleasing and affecting. There were upwards of one hundred communicants, a majority of whom were young persons! Many of these, as they expressed themselves, three months before, were in the broad road to ruin. This, Sir, is the Lord's doing, and marvellous in our eyes.

I cannot close until I inform you of a work, that has recently begun in Wilmington, (Vt.) It is said to be the most powerful that has ever been seen in that part of God's vineyard. I have been informed by brethren, who were at one of their evening meetings, that there were fifteen hopefully brought into the liberty of the gospel that evening. It is stated, more than *one hundred* have hopefully been born into the kingdom of grace, within four weeks!

In the other towns I mentioned to you in a former letter, the work appears to be drawing to a close. But they have shared richly in the blessings of special grace.

In Barnardston, about 15 miles east of me, the Lord has performed a work to the astonishment of men and angels! There have been not far from seventy added to the Baptist church (as I have been informed,) and about the same number to the Congregational church.

Dear Sir, we have long been praying for that happy era, called the millennium. May we not hope it has already begun? We can say,

Heaven here, heaven there,
Comforts flowing every where.

Respectfully yours,

Amer. Bap. Mag.

DR. WATTS.

Dr. Jennings has preserved a few of Dr. Watt's dying sayings. It is to be wished, that he had recorded more of them. "I bless God," said the ripening saint, "I can lie down with comfort at night, unsollicitous whether I wake in this world or another!" His faith in the promises was lively and unshaken: "I believe them enough to venture an eternity on them!" Once, to a religious friend, he expressed himself thus: "I remember an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises for their support, as the common and unlearned, And so," continued the Doctor, "I find it. It is the plain promises of the Gospel that are my support; and, I bless God, they are plain promises, which do not require much labour and pains to understand them: for I can do nothing now but look into my Bible for some promise to support me, and live upon that." On feeling any temptations to complain, he would remark, "The business of a Christian is, to bear the will of God, as well as to do it. If I were in health, I could only be doing that; and that I may do now. The best thing in obedience is, a regard to the will of God; and the way to that, is to get our inclinations and aversions as much mortified as we can."

At a public sale in the new *Presbyterian Church in Auburn, N. Y.* the pews sold for \$ 14,814!—more than sufficient to defray the whole expense of the edifice.

JUVENILE SOCIETY OF BALTIMORE.

At a meeting of a number of youth of the City of Baltimore, on the 1st of March, the following Constitution was read and adopted:

Constitution of the "*Juvenile Society of Baltimore*," auxiliary to the Mission School, established in Connecticut, for the education of Heathen Youth cast upon our shores.

PREAMBLE.

Having ascertained that, by the providence of God, a number of Pagan youth have been cast upon our shores, and are now receiving instruction, with a view of returning to their own country as teachers of schools and preachers of the Gospel: and moreover, possessing satisfactory evidence, that these youth are blessed with talents and piety, and an ardent desire to publish to their benighted countrymen the riches of that grace, in which they have been made to participate:

We, the subscribers, desirous of aiding them and others, who may be placed in similar circumstances, do agree to form ourselves into a Society for this purpose, and to adopt the following Constitution:

ART. 1. This Society shall be called "*The Juvenile Society of Baltimore*," auxiliary to the Mission School established in Connecticut for the education of Heathen youth cast upon our shores.

ART. 2. Every youth, on subscribing to this Constitution, shall

pay into the hands of the Treasurer twelve and a half cents, and afterwards, twenty-five cents per annum, to be collected by the Treasurer semi-annually. The money thus collected to be placed in the hands of the Rev. Dr. Inglis, and by him to be transmitted to the Board of Managers of the Mission School. As soon, however, as an Adult Society of a similar nature shall be established in Baltimore, then the funds of this Society shall be united to the funds of such Society.

ART. 3. The Officers of this Society shall consist of a President, Vice-President, Secretary, and Treasurer, to be elected annually by ballot.

ART. 4. The President shall preside at all meetings of the Society, or in his absence the Vice-President. The President shall, at the request of three members, call a special meeting of the Society. The stated annual meeting of the Society shall be held on the first Monday of March in every year; the semi-annual meeting on the first Monday of September.

ART. 5. It shall be the duty of the officers to use every exertion to obtain signatures to the Constitution.

ART. 6. This Constitution may be altered or amended by a majority of the members present at any stated annual meeting of the Society.

After the adoption of which Constitution, the following young gentlemen were elected to the offices designated in the above Constitution, viz:—

Master Robert Robinson, *President*. Master Richard S. M'Kim, *Vice-President*. Master Wm. C. Inglis, *Secretary & Treasurer*.

On the 8th of last month a Society was formed at Hempstead, Rockland county, in this state, denominated *The Female Cent Society of Hempstead*, the design of which is, to aid the education of indigent students for the Gospel ministry, in Queen's College, N. J. The officers for the current year, are,—

Mrs. Susannah Yury, *First Directress*. Mrs. Elizabeth Osborn, *Second Directress*. Mrs. Eliza Demarest, *Secretary*. Mrs. Charity Yury, *Treasurer*.

AMERICAN BIBLE SOCIETY.

The following clergymen have been constituted members for life of the American Bible Society, namely: *Rev. Dr. J. Morse*, by a contribution of 30 dollars from a number of ladies of the First Congregational Society of Charlestown, (Mass.); *Rev. John H. Church*, Pelham, (N. H.) by a contribution of 30 dollars from a number of his parishioners; *Rev. Elisha Rockwood*, by a contribution of 30 dollars from several ladies of the Congregational Society at Westborough, (Mass.);—also, the *Rev. Thomas Cartile*, of the Episcopal Church at Salem, (Mass.) by the contribution of 30 dollars from a friend.

The Bible Society of the County of Ontario, (N. Y.) was instituted 6th of March, 1817, *auxiliary to the American B. S.*—Robert Troup, Esq. *President*. Dudley Marvin, Esq. *Secretary*; N. W. Howell, Esq. *Treasurer*.

The B. S. of Pittsburg, (Pa.) and the Farquier B. S. (Virg.) have likewise declared themselves auxiliary to the National Institution.

THE CHRISTIAN HERALD.

VOL. III.]

Saturday, April 12, 1817.

[No. 3.

ON PROMOTING DOMESTIC MISSIONS.

Compassion for the deploable state of the heathen world, should never be a stranger to the heart which feels the value of the Gospel of the grace of God ; and the zealous exertions which are making throughout Christendom to diffuse its light among those " who sit in the regions of the shadow of death," are certainly highly commendable, and it is hoped will continue to be ardently cherished and amply supported. It is, however, a question with many reflecting Christians among us, whether the attention of the religious public in America has been sufficiently directed to supplying with the means of grace those perishing fellow-sinners who are within our more immediate reach, many of whom are in almost as dismal a condition as the Pagans themselves. Our fellow-citizens who reside in places which have been long settled, and are blessed with the stated ministration of Christian ordinances, in their anxiety for the situation of the heathen, are too apt to overlook the spiritual wants of hundreds of thousands who dwell on our frontiers, and in the newly settled parts of the land. It is an indisputable fact, that vast multitudes inhabiting the interior, and the distant borders of these widely extended states and territories, are living and dying without ever hearing the precious sound of the gospel of salvation, and their numerous offspring are growing up in an ignorance of Christian truth, little short of pagan darkness. The Editor has been informed by a respectable clergyman of New-Jersey, that, on a Missionary tour made not long since through the western part of that state, at a place in the woods, not many miles distant from settled congregations, he beheld a young woman, apparently about eighteen or twenty years of age, running to the door of a house at which he stopped to make some inquiry, and expressing great curiosity to see him, declaring she had never before in her life seen a minister. Many instances could be produced to show that great numbers of our fellow creatures residing but a short distance from Christian settlements, are living entirely without God in the world ; and in places more remote from the ancient settlements, large districts of country are gradually sinking into a state of atheistic apathy in relation to reli-

gion, that renders them no less the objects of Christian sympathy, and of missionary labours, than the idolatrous nations of the earth.

Besides those who live in the most deplorable destitution of the Christian ordinances, and without a proper sense of their value, there are also many new settlements where a number of the inhabitants still retain a good impression of the religious doctrines and duties in which they have been educated, and are sincerely desirous of enjoying the Christian privileges with which they were once blessed in the places whence they migrated. This description of people affords a field for missionary labours both extensive and interesting, and a reasonable prospect of success.

The following hints on this subject were recently communicated to us by a friend to the good cause. Presuming that they will prove acceptable to our readers, and hoping that they will awaken some attention to this interesting topic, we here insert them.

As inducements to promote such missions, our correspondent observes, that—

“In these destitute regions are people of our own language, our own nation, enjoying a free government and reasonable laws. In many places, we find them blessed with simple manners, mild and hospitable dispositions, some Christian instruction, a sense of spiritual wants, and sometimes the Christian character, and the spirit of the gospel. Here too, multitudes are raising their importunate cries for Missionaries. They beg of you to send unto them a few loaves of heavenly bread from the comparative abundance of your tables; and a few cups of the waters of life from your numerous fountains, that they also may live and not die for ever.

“On some of these fields the heavenly influences have descended, at various times, in gentle dews or more copious showers. In such a state of things, may it not be well said—“Lift up your eyes and look on these fields, for they are white unto the harvest.”

“The beneficial effects of missionary labours in these destitute regions of our own country, are likely to be permanent and increasing. Even with the very transient aids heretofore afforded, new Christian societies are every year organized, new edifices rise for the worship of God, the word of life is stately preached, and ordinances administered, where they were never before regularly enjoyed. Other settlements need but a little excitement, and a little salutary counsel. They call for your aid but a short time. Now, indeed, from the newness of the settlements, the thinness of the population, the scanty means of the people, the variety of sects, and the want of that influence which commonly accompanies a settled ministry, they labour under peculiar disadvantages. From these and other causes, if left to themselves, they may long continue in a destitute, irreligious, and perishing condition. But if awakened, animated, and strengthened by your missionary aid, many of them will soon not only decline the benefit of your contributions, but will

themselves contribute to extend the invaluable blessings of the gospel to others. Soon they will supply not only themselves, but others, with the messengers of glad tidings. The formation of religious communities and preaching of the Gospel, will also greatly aid in establishing, fostering, and improving schools and seminaries of learning. And when once the fountains of truth and salvation are fully opened, with common care and a common blessing, their streams will flow for aches. Their pure and living waters will make these deserts blossom, bring forth most precious fruits, and yield successive harvests.

“Let us remember, that they are our brethren, our kinsmen according to the flesh, of our own nation; that many of them are our old acquaintances, our former neighbours, our friends, our relatives, who need, with common care and a common blessing, their streams will flow for aches. Their pure and living waters will make these deserts blossom, bring forth most precious fruits, and yield successive harvests.

“If then we have any fear of the Most High God, if we have any love to the Saviour, or to our fellow-creatures, let not these great and infinitely precious harvests, through our neglect and sin, fall to the ground in our sight, and perish for ever. Let us rather throw speedily into the sacred treasury, our contributions of zeal, of money, of brotherly exhortation, and of prayer unto the Lord, that so many youth may be trained up unto the service, many labourers sent forth, and a harvest gathered in, infinitely more precious than this world, with all its productions, and all its wealth, all its pleasures, and all its glory.”

—♦—
FROM INDIA.

Extract of a letter from Mrs. C. H. White, (now Mrs. Rowe) to her correspondent in Philadelphia, dated*

“Dear sister —, Serampore, May 2, 1816.

“Our reception by our dear missionary friends at Calcutta and Serampore, was truly lovely as regards them, and comforting as well as animating to us. They wished we had been a hundred in number. The state of the British Baptist Mission is very prosperous. Their establishment is extensive and highly respectable. It is surprising how great an extent of country they have stationed. In Hindostan, from latitude 6 to 28° north, and from longitude 74 to 95° east, beyond which are the Indies, or Islands, where they have many stations. Otaheite, which not many years ago killed many of the prophets, is now shaking herself from the dust, and putting on the beautiful garments of Him who strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress with the weapons of Immanuel—the Spirit and the sword.

“Our American Baptist champions are alone at Rangoon, happy, amidst all the barbarism that surrounds them; and hopefully

Mrs. White sailed from Philadelphia for Calcutta in the ship Benjamin Rush, in December 1815, in company with Mr. and Mrs. Hough, Baptist Missionaries, destined to join Mr. and Mrs. Judson, at Rangoon, in the Burmese Empire.

waiting to get their hands strengthened from their native land. They now begin to talk and preach to the Burmans in their native language; and they have hope of the fruit of their love and labour in *one converted woman*. We should proceed to join them without delay, but for the desire of our brethren of this little Eden (the mission house and families) to form a tie to us by acquaintance; and also, the boisterous season commencing, discourages us from a voyage thither until it is over. A grammar in the Burmah language has lately been printed on the premises: on which also, there is a type foundery, and a paper factory lately put in operation; and 13 different languages are printing. There is also a school of females of 60, and another of males of the same number, among whom complexions of all dyes are seen, from the fairest European, to the darkest native. Every man, woman, and child wear white every day; and all appear so genteel, neat, polite, and *peculiarly gentle* in their speech and manners, that it affords the most angelic sight ever beheld.

“The American ladies who have any wish or prospect of engaging in the work of a mission to the East, should exert themselves to form the sweetest habits; and to acquire the politest accomplishments, if they would be beloved and useful. Some one talent or taste, which they mean to be exercised in, should be well obtained. Let them not waste time on employments of housewifery or labour, which *must* be laid aside here; but devote it wholly to literature and taste, such as the schools in America do now teach. A general knowledge of the political concerns, geographical situation, and religious interests of their country and the world, should be attended to. I do not say this from pride: (alas! I am deficient in what I advise) or that my country women may shine; *but they will be of little use without them*. High accomplishments are absolutely necessary to the prosperity of schools; and the support of schools is the bread of the mission, and the *power of truth*. In this respect, the labour of females is highly important. In the *fitting out* of missionaries, bear it in mind, that all English and European goods are more expensive in India than in America, as I find needles, thimbles, scissors, pins, and linen threads, are scarcely to be had here. A few bombazets, dark gingham, and old silks for the voyage. Let every thing be of the best quality; for if put up dry, seen to, and aired, they will sustain no damage in a good vessel.

“The Life of Mrs. Newell has never been in India. She and Mrs. Judson are spoken of with much regard. I felt the floors hallowed where *Harriet* had stepped.” *Rel. Remem.*

Account of the Abolition of Female Infanticide in Guzerat, with Considerations on the Question of promoting the Gospel in India: by the Rev. John Cormack, A. M. Minister of Stow.

The Editor in his preface, informs us, that Colonel Walker's Report to the Bombay Government forms the basis of this narrative, and that by friendly intercourse with that gentleman, since

his return to Scotland, he has obtained a full comprehension of the subject.

It appears that Col Walker went in the year 1801, as political resident to Guzerat, where he found the horrid practice of murdering the female children was common. He made diligent inquiry into the fact, and found that 'when the wives of the Jarejah Rajaputes are delivered of daughters, the women who happen to be with the mother, repair to the oldest man in the house, who then bids them go to the father, and do as he directs. On this, the women go to the father, who desires them to do as is customary, and so to inform the mother. The women then repair to the mother, and tell her to act in conformity to their usage. The mother next puts opium on the nipple of her breast, which the child inhales with the milk, and dies.' Other methods, however, of destroying infants are practised. In some cases the opium is put into the mouth of the child. But the Colonel had reason to doubt, whether infanticide was committed literally in these ways; but the notion of the child imbibing poison with the milk might easily give rise to such a report, especially as it is customary to the fathers to say, 'with brutal equivocation,' 'Dhood pelauna,' that is, 'Let her drink milk.' When the child is dead, it is carried out in a basket, and unceremoniously committed to the dust.

The Jarejahs, however, though they generally destroy their female infants, obtain wives, without difficulty, from the neighbouring tribes, among whom infanticide is not practised.

The Colonel having obtained accurate information concerning the facts, entered into a correspondence with the chiefs, reasoning with them on the guilt of this horrid practice. They gravely defended it, especially on the score of antiquity, pretending that it had been perpetuated for 5,000 years. At length, however, they gave way, and signed an engagement, a copy of which appears in the Appendix, to relinquish the practice for ever.

Much laudable care was taken by Mr. Duncan, the Governor of Bombay, to render this engagement effectual, and it is hoped, that the abolition not only there, but in other parts of India, will become general. The good effects of this humane interference were evident in humanizing the character of the Jarejahs. Much gratitude was excited towards Colonel Walker. Female infants, who had been preserved by his philanthropic exertions, were presented to him at his court by their parents, who gloried in their preservation, and doated on them with fondness; and the female children of some families were taught, as the first articulate sounds, to say, *Baker Sahab umneh Jeewaria*—that is, COLONEL WALKER SAVED ME.

More than 200 of the latter pages of this volume are occupied on 'The question of promoting Christianity in India, illustrated from the facts of the preceding narrative, and others that bear upon it;' in which the author successfully combats the arguments of those who have been hostile to missions in India, and warmly recommends the continued exertions of Missionary Societies, till they are crowned with complete success.

This volume cannot fail to be gratifying in a high degree to every philanthropist; and affords us reason to hope, that by the prudent employment of British influence, and the exertions of British Missionaries, a period may, at no distant period, be put to the abominable cruelties and destructive superstitions of the Hindoos.

INFANTICIDE IN CHINA.

Extract of a Letter from China, April 10, 1816.

Mr. Editor,

The Pekin Gazette of Dec. 1815, contains the following Edict, published by order of his Imperial Majesty. It shows the prevalence of female infanticide in one part of China, a crime which exists less or more in every part. In the province of Fo-keen also it is said to be prevalent.

‘Woo-sin-king, of the Province of Ganhivny, (in European maps Kiang-nan) has appeared before the Court of the Too-châ-yuen, to prefer a request, that the wicked custom of selling wives, and drowning female infants, be put a stop to, agreeably to law. The following is His Majesty’s reply :

‘The existence of male and female is essential to the continuance of the human species : husband and wife form one of the five relationships, in which human beings stand to each other. Unless it be for one of the seven crimes specified by moral writers, divorce is not allowable. If it be the case, as the person abovementioned states, that it is a common practice amongst poor families to drown their female infants; and that husband and wife, for every trifle separate :—these are indeed wicked customs. Let the said Woo-sin-king be delivered over to the Viceroy Pe-ling to examine into the case : and in the mean time let prohibitory and admonitory edicts be published, that this bad custom may be done away with, and the people return to propriety. If any similar practice prevails in Pekin, let it be prohibited there also. Respect this !’

It is the practice with poor persons, even in the province of Canton, when they have already two or three daughters, to destroy any others that may be born to them. They drown the infant either in the house, or in an adjoining river, without being at pains to conceal it; as the Magistrates do not inquire into it, nor do the neighbours make any remarks. It is considered a family affair, with which indifferent persons are not justified in interfering. To this general feeling, there are exceptions, as the above paper demonstrates. There is also a kind of foundling hospital, called ‘Yo-ying-tang,’ supported by government for the reception of infants. As is often the case with government charities, it is probably so ill attended to, as to prevent parents in distress availing themselves of it to any extent.

CHINA.

Mr. Morrison states, that having finished the translation of the book of Genesis, a copy of which he has sent to England, but which is not yet come to hand, he has proceeded in translating the book of Psalms, as far as the 80th Psalm,

He is also about to print a new edition of the New Testament, 3,000 copies of the duodecimo, to be sold at half a dollar each, and 1500 of the octavo size.

Mr. Morrison expresses his hope, that much good will be done by Mr. Milne's Chinese Magazine, several copies of which he has sent to England.

Mr. Morrison dates his last letter July 12, 1816, on board the *DISCOVERY*: having been invited to attend the embassy of Lord Amherst to the Emperor of China, as one of the interpreters; he was to embark the next day on board the *ALCESTE* frigate for Peking.

FRANCE.

It is said, that Mr. Adam, the head of a public Seminary, has lately been censured by the Committee of Public Education, for permitting his pupils to be present at a play; and that some of the pupils, who induced the rest to go to the theatre, have been excluded from the seminary.

This is a good deal better than teaching boys to perform plays in their schools, as is the custom in some places.

OTAHEITE.

In a letter from the Rev. Mr. Marsden to the Directors, dated Paramatta, March 6, 1816, he says, 'The last information I received from Mr. Davies and his colleagues (at Eimeo) gave me to understand that not less than *seven hundred* natives were under instruction, and many persons of consequence among them. The knowledge of the Christian religion appeared to have a general spread. There are two women even from the Marquesas, a distance of more than 700 miles, under instruction.'

Mr. Marsden then proceeds to recommend the introduction of the simple arts and of commerce among them, as necessary for their comfort and their morals; and particularly mentions the culture of the sugar cane, which is remarkably fine there, and the growth of cotton.

The Directors have paid much attention to the civilization of the natives, which the last missionaries who were sent out, are well qualified to promote; and the judicious suggestion of Mr. Marsden will no doubt be duly considered.

We are glad to hear that Mr. Crook with his family has proceeded to Eimeo. In a letter, dated Sydney, New South Wales, Jan. 6, 1816, which is but just come to hand, Mr. Crook says, 'Not doubting that you have received mine, giving you an account of our determination to join our brethren at Taheite, and of our preparation for the same for more than twelve months past, by learning printing and studying physic, I have now to inform you, that we are just about to take our departure in the *ACTIVE*. We are to spend a few days at New Zealand, which I hope will afford an opportunity of making some useful observations. We then proceed direct for Eimeo, and by the very pressing invitations which you will see in the letters I enclose, you may judge how we are likely to be received. My dear wife and all the young

ones are in high spirits, and I can assure you our dear brethren at Eimeo might have spared their arguments on her account. We are, by the good providence of God, and the kindness of Christian friends, laden with such things as are necessary.'

By the *Sydney Gazette*, lately received from New South Wales, it appears, that several persons belonging to the *Brothers* and the *Trial*, two vessels that visited New Zealand for trade, have been killed by the natives. The occasion of this massacre will probably be more clearly developed hereafter.

But the writer of the Gazette adds,—'Accounts have been received from the Missionaries at the Society Islands, (whose abode has for a length of time been fixed at the island of Eimeo) of a nature perfectly contrasted to the foregoing gloomy and discouraging intelligence. Several religious tracts have been prepared by the gentlemen of the mission, in the Tahitian tongue, and proportionate numbers of printed copies forwarded from Sydney for their use. A regular school had been for a long time open for the instruction of persons of all ages who had a desire to be taught. The numbers that attended were varied by the circumstances of the times, and seldom exceeding 50 or 60, until lately, when the number of pupils exceeded 660. The number of candidates for Christianity exceeded a thousand. The few Missionaries that are there stationed are cheered with the pleasing prospect now before them, but have had a severe loss in the recent death of Mr. Scott, an able and active Missionary. Independent of those taught at the school, many others have learned to read under the tutorage of their own countrymen, whose books they borrow occasionally, and thence accrues a new source for the extension of knowledge. Idolatry has received an universal shock, and totters from its foundation throughout all the islands. Some of the opposing chiefs, with the priests and their followers, endeavour to prop the rotten fabric, but their efforts conspicuously tend to the acceleration of its fall.'

DEAF AND DUMB CHRISTIAN.

The Rev. Mr. Samuel Davies, in Hanover County, Virginia, who was for some time in England, published a small pamphlet in 1751, which he styles, "The State of Religion among the Protestant Dissenters in Virginia," in which, among other particulars, he mentions this singular case, viz.

"There is one Isaac Oliver here, a miracle of a man, whose history, could I write it intelligibly to you, would be very entertaining. He has been deaf and dumb from his birth, and is now grown up to manhood. The want of the faculties of hearing and speech rendered him wholly incapable of all human converse and instruction, except by *signs*; and as for the most of divine things, they seem to me of so abstract and spiritual a nature, that the first notions of them can never be conveyed by this obscure medium: and yet, (I mention it with grateful wonder,) I have the utmost reason to believe he is truly gracious, and also acquainted with

most of the doctrines of Christianity, and many matters of fact related in the historical part of the Bible. I, myself, have seen him represent the crucifixion of Christ, the swallowing and ejection of Jonah by the whale, &c. in such significant signs, that I could not but understand them. Some of his signs, whereby he described heaven and hell, were also intelligible to me; but many of them about other things I could make nothing of. Those that live in the house with him, can hold an intelligible conversation with him, and he with them, upon most of things, with surprising readiness; and he has undoubtedly the most significant gestures of any man I ever saw in my life, which his relations understand by repeated observation, and use them to communicate their thoughts to him. There is so much of the devout ardour of his soul discovered in him at times as is really affecting; and I have seen him converse in signs about the love and sufferings of Christ till he has been transported with earnestness, and dissolved into affectionate tears. Mr. Morris, with whom he lives, has told me, that Isaac informs him that he had these discoveries of divine things made to him while in bed, probably in a dream; and that eight years ago he appeared remarkably changed in temper and conduct. He seems ever since very conscientious in the whole of his behaviour; generally delights to attend public and domestic worship, though he cannot bear a word; and is observed, sometimes, to retire for secret devotion; though he signifies that he is praying with his heart, when about his business or in company; which is peculiarly practicable to him, as in all places he enjoys the undisturbed serenity of retirement. He discovers an expert genius in those things he is capable of, particularly in sundry mechanical employments: and his passions seem very vigorous: in any passionate emotions, his whole visage and all his gestures are surprizingly expressive of the temper of his mind; so that he seems to stand in the least need of the faculty of speech of any man I have known.

“ I could relate sundry other remarkable peculiarities concerning him; but as they are unintelligible to myself, or might seem incredible to those that are unacquainted with him, I omit them. So much, however, I know of him, that I cannot but look upon him as a miraculous monument of almighty grace, that can perform its beneficent purposes on mankind, notwithstanding the greatest natural or moral impediments; and I submit it to others’ judgment, whether a person so incapable of external instructions, could be brought to know the mysteries of the kingdom of heaven any other way than by immediate revelation.—Besides, the people here, sundry of my brethren, who have been here, particularly the Rev. Messrs. Samuel Blair and John Roan, can attest this relation; though to some it may appear an hyperbolical affectation of the *marvellous*; or the effect of popular superstition, which is wont to ascribe something prophetic, or divine, to those that labour under such natural defects.

“ ’Tis the general opinion of those that are acquainted with this person, and especially of the family where he lives, who have the

42 *Escape of a Widow from the burning Pile.*

best opportunities of observing him, that he can read. The first evidence of it appeared when he seemed to be first under religious impressions; for he was then observed to be frequently taking the bible and looking into it: and ever since he gives the following evidences of it: he frequently looks into the bible, or other good books, with great intenseness; and sometimes points with his finger to some particular sentences, and tries to persuade others to read them; and these sentences, as the family tell me, are peculiarly affecting, and worthy of distinct notice. If you put a book into his hand inverted, he will immediately turn it into a proper position. When a history, or the like, is put into his hand, after looking into it a little while, he throws it away, with signs of its uselessness; but give him a bible, though it were of a size and character he never saw before, or some other good book upon religious subjects, he hugs it in his bosom with signs of the most endeared approbation. He intimates, by signs, that the Almanac treats of the sun, moon, and stars, the weather, &c. I have opened the bible in Jonah, and shown it him; and after a little perusal, he has given me a very lively description of the fate of that prophet."

RUSSIA.

A lady of rank in Russia is about to publish 'An Account of Protestant Missions,' with a view, it is understood, to promote missionary efforts in the Russian Empire. In these important designs, she has the able assistance of the Rev. Mr. Pinkerton.

SWITZERLAND.

A work is now publishing, quarterly, at Basle in Switzerland, the object of which is to diffuse intelligence respecting the operations of Missionary and Bible Societies.

INDIA.

ESCAPE OF A WIDOW FROM THE BURNING PILE.

(*From the Sydney Gazettes.*)

A letter from Calcutta says, 'About a fortnight ago, a distressing accident, well calculated to place the horrid superstitions of the natives in their true light, took place in the town of Burdwan. An aged Hindoo of the Kulwar, or spirit-vending tribe, died; when his widow, an old woman of 72, in compliance with the customs of her ancestors, and to prove her lasting attachment to the deceased, resolved on sacrificing herself at his funeral pile. The faggots being heaped up, the preliminary ceremonies concluded, and the body of the deluded wretch being anointed with oil, she was led to the stake, and bound down by a strong cord. Fire was then placed under the pile, the lower part of which soon began to blaze. The flame had no sooner ascended to the body of the devotee, than she began to struggle, and soon succeeded in making her escape, in consequence of the rope by which she was secured having been consumed. Being now at liberty, she rushed precipitately towards the police officers on duty there, piteously calling to them to save her from destruction. She was led away amid the

murmurs of an interested and disappointed multitude, and after languishing in extreme pain for two days, paid the forfeit of her blindness and folly.'

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DOMESTIC.

EXERCISES OF THE HEART.

Extract of a Letter from a young lady in New-Jersey, to her friend in Philadelphia, dated

NEWARK, March 2, 1817.

" Though I have not had it in my power to manifest my gratitude for your truly valuable letter, yet my heart has thanked you, my dear S——, a thousand times for it. Nothing could have come more timely, or been more acceptable; it arrived at a moment when darkness, thick darkness enveloped my mind: Even the trembling hope that I had cherished, was gone; and I was a wretch most miserable, without a God, without a SAVIOUR! I had been examining myself as closely as I was capable, by the *sacred Word*; and finding so little light, so much remaining corruption, a heart still full of unbelief, that I had passed sentence upon myself; concluded that it was my understanding alone that had been convinced, while my heart was opposed to God and every thing good. I read in my Bible, that when the soul was indeed regenerated, 'old things would pass away, and all things become new.' I found many old things still remaining, though I could not but acknowledge that some few were entirely new: these, however, I attributed to reading, reflection, and instruction. I was looking too, my dear S——, for that great flood of light which I expected must enter the soul as born to God. Oh! that sentence of yours, "praise the Lord for the least ray of light, even if you can see men as trees walking." How it covered me with shame and confusion! It was then I felt I had robbed the Almighty; and with heart-felt sorrow and humble gratitude, I hastened to ascribe glory unto God, for what he had done for so vile and undeserving a creature. At that moment my heart delighted in exclaiming, 'Bless the Lord, O my soul, and all that is within me, bless and praise his holy name.' But where I have one moment of joy, I have hours of sorrow; though even those precious moments have afforded me more real happiness, than all the pleasure of my past life summed together. Pleasures did I say, of a past life! There is nothing that I can look back upon that deserves the name. Vain world, thou art indeed a deceiver! Oh! I have loved thee, dearly, loved thee: but what hast thou to give in return for all my servitude and affection? Ah, what pierces me to the heart; a life thus far *lost*—worse than *lost*. But, my dear S——, this world has lost its charms: I can see nothing in it worth living for. My wishes, desires, and hopes are soaring far above it. Give me but my Saviour, and I have no wish left ungratified; one kind assuring look, and I ask no more. But oh, the thought again, that 'my heart is deceitful above all things.' This may be a delusion—yes, and a delusion which may follow me through life, and even to the grave, and which nothing but the voice of the Judge of heaven and

earth shall awake me from ! Distracting thought ! to cry, ‘ Lord, Lord, I have prophesied in thy name, I have eaten and drank in thy presence ;—but he shall say unto me, ‘ I know you not whence you are.’ Oh ! my dear S——, pray that the great Searcher of hearts would search me, and that he would carry on the good work which I humbly trust he has begun in my soul, until death. If he leaves me, I am lost ; nothing short of Almighty power can save. Into his hands I rejoice to commit myself. O, I would be no where else for worlds. Let others do as they may, I am resolved to serve the Lord,—if I must perish, I will perish no where but at the foot of the cross, crying for mercy. When I see you, I will tell all the Lord has done for me ; though that would be almost impossible. But you who know the value of the soul, have seen and felt the evil of sin, and have found yourself delivered from it ; you can fancy what my feelings are. I have been left to my own evil heart and the temptations of Satan for some weeks past, and horror indescribable took possession of me. My trials as well as my joys I will tell you of too. But thanks, everlasting thanks, to our glorious Conqueror, who enables me to say, and I trust with sincerity,

“ Jesus my God I know his name,

“ His name is all my trust.”

And you know his name too, my dear S—— ; you have tasted and seen that the Lord is good ; you have heard those blessed accents fall from his gracious lips, ‘ daughter, thy sins are forgiven.’ Oh ! eternity will be too short to sing the praises of such a Saviour. When I behold the inhabitants of heaven casting their crowns at the feet of Immanuel, and crying, ‘ Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing,” my heart, dear S——, overflows ; and with rapture, with ecstasy indescribable, I exclaim with the poet,

“ There I would vie with all the host

“ In duty and in bliss,

“ While less than nothing, I could boast,

“ And *vanity* confess.”

But who am I that am allowed to indulge such hopes ? It appears almost impossible. I dare not think it : I who am viler than the vilest ; less than the least ; one who has long and so obstinately refused ; one who has sinned against such light and knowledge ; one who has indeed been exalted to heaven in point of privileges, and who verily deserves the lowest hell for abusing them ; me to whom a gracious Redeemer has stretched out his arm all the day long, crying, ‘ turn ye, turn ye, why will ye die ?’ Yet my obstinate, obdurate heart has refused all my life long these tender, these blessed entreaties. I have turned a deaf ear ; or if an answer was given, it was, ‘ I pray thee have me excused.’ Surely I am a living monument of the long-suffering and tender patience of our God. Oh ! his forbearance with me, how wonderful ! may my spared life be devoted to Him who died to save my wretched soul. I have not told you any thing, and my letter is finished. Oh that you were here with us, enjoying this precious season ; why not come

and gladden our hearts? I am sure you would be compensated for any difficulties that you might encounter. The precious Saviour is still with us, carrying on his work gloriously; it is supposed that about *five hundred* are under exercise of mind; and better than a *hundred* obtained hope. It is a day of power and mercy. O that we were wise, that we would consider this. Remember me in your prayers."

Religious Rem.

OBITUARY.

To the Editor of the Christian Herald.

BALLSTON, N. Y. February, 1817.

SIR,

THE present year was introduced among us with an affecting providence: and as some of your readers in this vicinity, have expressed a strong desire that it might be preserved in print, as well for their own benefit as that of the great cause it so triumphantly recommends, perhaps you will feel inclined to gratify them by giving it a place in the obituary department of your valuable paper.

Mrs. SALLY W—— departed this life on January 5th, 1817, of a pulmonary consumption. She was the daughter of respectable parents now living in Connecticut, and had been united in marriage with her now bereaved consort, of this place, for about six years. During this period, she has ever been considered an amiable, intelligent, and affectionate member of the family with which she was connected; a good neighbour and citizen, a dear companion, and an unusually attentive and affectionate mother to her children. Mrs W—— was, moreover, a CHRISTIAN,—a bright, a consistent, a triumphant Christian: and, on this account, her remembrance has a savour in it, which, it is hoped, will not soon cease to be pleasant and salutary.

She dated her experimental acquaintance with the Saviour from her youth; and for about six years, or from the time of her settlement in life, was a visible member of the Presbyterian Church in this place; and, as far as is known to the writer of this memoir, uniformly adorned her profession. Her health was ever feeble, and even in the near prospect of death, she was enabled to rest on her hope, with a confidence the most encouraging to its genuine character. From this sickness, however, she recovered; and, though still feeble, it was not until the last year of her life that she was unable to attend to the concerns of her family. But her complaint now assumed an aspect, which, with a few flattering intervals, became every day more admonitory of her approaching dissolution; and a course of trials commenced, which were only fully terminated by her death.

Among these, the idea of leaving her young children motherless, was for a season severe, and, indeed, the last of a temporal nature with which she was afflicted. Where is the tender mother, who will not say that such a struggle between earthly and divine affections, was, at least, venial? And where is the Christian who will not also magnify the grace which enabled her eventually to merge

even this concern in the ocean of her Saviour's love? About four weeks previous to her death, speaking of her children, "I can," said she, "cheerfully leave them with their heavenly Father. He who made them can take care of them, and I have no further anxiety." From this time I saw her frequently; and, though her pains were very great, being unable, from the severity of her cough, to rest at all by night, I can bear the most decided testimony that her mind seemed uniformly stayed upon God, and undisturbed either by the tedium of pain, or any remaining temporal anxiety. She was in the confident expectation of approaching death; and yet her frames were always comfortable, and sometimes heavenly. A few days after giving up her children, she said to me, in one of my morning visits, "I last night had a dream, in which I fancied I saw heaven opened, and I witnessed its employments: the view was so ravishing, that even after waking, I fancied I could almost hear the music of angels, and I longed to be gone that I might join it." This happy frame of mind was never interrupted. After this, her setting sun shone uniformly brighter as it approached the horizon; and it has at last gone down in a blaze of light, which still illuminates the path of its exit to glory.

On the first of January, four days previous to her death, she said to me, "I have no longer scarcely any dark hours at all—I have no wish to live—death has no terrors, and I long to be gone."—In all she said, as her words were few and feeble, it seems proper to remark, that her countenance ever had an expression in it truly indescribable: and so pleasant, so heavenly was that expression for the most part of the time, that I often left her bed-side, feelingly impressed with the sentiment, that it was a situation, painful as it was, not to be *dreaded*, but *desired*.

On Thursday evening, January 2d, she appeared much distressed; but her mind was still clear, and her faith unwavering. On kneeling by her bed-side for prayers, as we were about to take leave for the night, she said to me, with a great deal of effort, "Pray that my time may be shortened." We did so: and the next morning, on entering her room, the first impression was that her prayer was answered—she appeared to be dying. Her countenance was death-like, and I remarked to her, "Well, you appear to be going." "Yes; I *hope* so," was her answer: and her countenance again beamed a ray of indescribable radiance and pleasure. Her husband then informed me that she had been much distressed during the night; and had remarked, among other things, the following: "I hope I have not long to stay in this world—there is nothing here worth staying for—it is all *vanity*!" Soon after, on her observing, that it had been a long night to her, her husband asked, if it was not a source of great consolation, that in the paradise above "there is *no night*?" "O yes," said she with great emphasis, "I wish I could get there." She then mentioned a desire to hear a favourite piece of music sung: (it was "The Dying Christian's Address to his soul," by Pope:) and said her distress would then be nothing. "If her throat were not affected,

she could sing herself." The family complied with her request, and her countenance expressed the rapturous emotions with which her departing spirit responded to the language of this transporting anthem.

Contrary to our expectation, on Saturday, the 4th, she was still living, and apparently but little altered, except that she became weaker. She was, however, taken with a sudden turn of fainting; and supposing, for a moment, that she was going, she exclaimed, with great emotion, "Come, Lord Jesus, come quickly!" But she revived. The day was extremely unpleasant with rain, and I did not see her except a few moments at evening. When I left her, it was with the confident expectation that she would die during the night. On Sabbath morning, when I was preparing for meeting, and the hour of 10 had already passed, a messenger arrived in great haste, to say that Mrs. W—— had been dying for one hour, and that the family were anxious I should call, if possible, before she departed. I reached the place with all possible expedition; and, on entering the house of death, a scene was presented truly impressive, interesting, and solemn. On a cradle, to which she had been removed on being struck with death, lay the gasping, yet joyful and inexpressibly interesting object of our visit. She was now speechless: but the last words she had uttered audibly, were on being seized with her last agonies—in the language of her favourite hymn, "Oh, the pain, the bliss of dying!" and her looks, perfectly possessed and rational, were still expressive of more, I believe, than it was ever permitted for a mortal to utter. Prayers were now made by her desire; and when they were ended, she was asked if she heard and understood? She signified, she did. We watched a moment the heaving clay before us: sometimes it seemed still—gone—again it breathed; again the countenance shone, and told us that it still lived. Soon it moved, as if desirous for something. Several questions were proposed her, to which she replied by a negative. At length it was asked if she desired them to sing again? She answered, she did. And now a scene ensued, which I assure you utterly transcends description. This circle of weeping—rejoicing friends, attempted once more to sing "The Dying Christian's Address to his soul."

During this inimitable song, which, I believe, never so fully met its appropriate use, heaven came down, and took up its momentary abode in a human dwelling. The words, the trembling voices, the solemnized spectators, and above all the dying saint before us;—all combined to produce an effect, of which I have never read, nor understandingly conceived. The subject herself was a spectacle for angels: she looked, she meant unutterable things. Here was literally "silence that spoke, and eloquence of eyes." Heaven seemed unveiled to her view, and her countenance, her feeble motions, were such as of one about to fly into her everlasting inheritance! At length, as we sung "Heaven opens on my eyes," &c. she made an effort to raise her hands; they were elevated in a gesture of the fixed rapture of devotion. Her time had come—the

noon of Sabbath had arrived—God's people were raising his praise in the sanctuary:—Her eyes turned upward, became fixed, and her hands, still raised in rapture, were stiffened in death. Mrs. W—— died at 12 o'clock on the 1st Lord's day in January, 1817.

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Communicated for the Christian Herald.

A *Female Heathen School Society* has just been established in *Ballston*, on the plan recommended by the Board of Commissioners for Foreign Missions. There are already more than fifty subscribers, and the prospects of the Society are truly flattering.

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NEW-YORK FEMALE SABBATH SCHOOLS.

On Wednesday, the 9th instant, the ANNIVERSARY of *The New-York Female Society for the promotion of Sabbath Schools*, was celebrated in the Middle Dutch Church. The exhibition was unusually interesting. The greater part of the scholars, old and young, who attend the Female Sabbath Schools in this city, and most of their teachers, were present. The number of these, together with the crowd of spectators who assembled to witness the enlivening scene, was so great, that the church, though the largest in the city, could not accommodate the whole. Extracts from the Reports of the several Schools belonging to the Union were read. The details contained in them are of the most satisfactory nature,—furnishing renewed evidence of the great utility of that truly beneficent undertaking. We regret that we cannot give any of these extracts in this Number; but we hope to have it in our power to insert the general Report in our next. It was stated that the number of scholars who had been admitted into the Schools of the Female Union, during the past year, was upwards of five thousand five hundred; that about three thousand attended regularly; and that the number of their teachers was three hundred and forty.

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AMERICAN BIBLE SOCIETY.

At a meeting of the Board of Managers of the American Bible Society, the 5th February, a Resolution was passed to endeavour to form a collection of Bibles in the several languages into which it has been translated, *especially of the earliest editions*; and it was recommended to the members of the Society to set the example by donations of any copies in their power to contribute.

The following donations were presented at the ensuing meeting on the 5th March:—

By the New-York Historical Society—A French Bible, *folio*, printed at Geneva, 1644. This edition contains a preface by Calvin, and the *Psalms* in metre, by Marot & Beza, with the original tunes.

By ditto—A Dutch Bible, *folio*.—Dordrecht, 1730.

By the Rev. Dr. Romeyn—The English Bible, *quarto*, black letter, imprinted at London, by Robert Barker, 1615, with “*a most profitable concordance*.”

By Mr. James Eastburn—A French Bible, with critical notes, &c. by D. Martin, Pastor of the Walloon Church, Utrecht—*folio*—Amsterdam, 1707.

By Mr. John Pintard—An English Bible, *folio*, with Cranmer's Prologue, and an Epistle to Queen Elizabeth—imprinted at London, by C. Barker, 1583.

THE CHRISTIAN HERALD.

VOL. III.]

Saturday, April 19, 1817.

[No. 4.

Having been disappointed in our expectation of obtaining the Report of the N. Y. Female Sabbath School Union Society in time for insertion this week, we have substituted in its place the following intelligence of the exertions which are making in various parts of the world to facilitate to the lower orders of society the acquisition of useful knowledge. We invite the attention of our readers to that part especially which relates to HAYTI. The wisdom which characterizes the measures of that Government in relation to this subject; and the spirit of liberality, and the elevation of mind exhibited in the Emperor's proclamation, furnish a reproof as forcible as dignified, to the calumniators of that abused race of men, and will doubtless be read with no ordinary interest.

Report of the British and Foreign School Society; delivered at the Sixth Annual Meeting.

On the establishment of an Auxiliary Society in Southwark it is remarked:—

One single district, in which the education of the Poor shall be properly organized and superintended, will exhibit the blessings resulting from this so long neglected branch of philanthropy in so striking a manner, as to ensure the admiration and imitation of others: and the plan laid down by the Southwark Auxiliary Society, viz. To allow the Poor themselves to co-operate, and to facilitate to them their exertions in providing instruction for their children according to their ability, cannot but become highly conducive to the regard with which it is so desirable to inspire the lower ranks in society for a religious education.

The Committee refer with satisfaction to the state of the Invested Subscription, raised for the relief of the Society's debt, and for the erection of suitable buildings—to the establishment for training Masters—and to the testimonies given to the Institution by distinguished and illustrious personages; particularly by the Archdukes John and Louis of Austria, the Duke of Orleans, the Russian Ambassador, and others.

On reviewing the progress of the Society, it is observed:—

It is not to be wondered at if the harvest ripens slowly; nor must we be disheartened if a storm should here and there appear to destroy a part of the produce, reared with diligence and watched with care. The stem may bow, or even break—the root will remain sound; and even acquire additional strength to shoot forth fresh and vigorous branches, when the cloud shall be dispersed, and the sun shall have resumed its beneficial influence.

After stating, generally, that the information received respecting the Schools on the British System, established in the United Kingdom, “continues to be highly satisfactory, and that, in many places, they are advancing in prosperity, and in the extent of their beneficial influence,” the Report proceeds to review the Society's—

FOREIGN OPERATIONS.

RUSSIA. Though no decisive measures have as yet been adopted, your Committee are informed that a plan is actually in agita-

50 *Report of the British and Foreign School Society.*

tion in Petersburg to form "A School-Society for Russia," for the purpose of establishing Schools in different parts of that Empire; also to render every possible advice and assistance to such of the Nobility as wish to do the same on their estates, as well as to Merchants and other benevolent persons desirous of promoting that philanthropic purpose; and their correspondent adds: "Your letter has thrown light upon a point which has caused a good deal of difficulty; you are willing to assist in training a Teacher or Teachers to begin with. This offer is of very great importance, and your letter containing it will be the means of removing difficulties which have hitherto been lying in our way."—It is by thus giving a stimulus to energies which only require to be called forth, by facilitating the first steps in the introduction of well-regulated Schools, that this Society can bestow incalculable benefits upon whole nations and empires, and acquire a claim to the affection and gratitude of future generations.

FRANCE. With a mingled feeling of satisfaction and regret, your Committee must now direct your attention to France; the country from which such encouraging and promising information was communicated to the last two General Meetings.

The delight which has been experienced by every friend of truth and religion—at the zeal and ardour with which the most enlightened and benevolent men of that country espoused the cause of Universal Education, and at the rapid progress which was made in the establishment of Schools on the British System—must naturally be considerably diminished by the late determination of the French Government to abandon the liberal principles on which they set out; to shut the door of the New Schools against children of all those parents who cannot conscientiously consent to have them educated under the direct influence of all the peculiar tenets and practices of the Roman Catholic Church.

Every additional inquiry which those really liberal men and philanthropists, who compose the "Society for Elementary Instruction" formed at Paris, have made, give new proofs of the neglected state of popular education in that country; and set the great extent of the advantages likely to result from a general adoption of the British System, in a still clearer light.

From the Report of that Society, read at their General Meeting on the 19th of February last, it appears that two-thirds of the children of age to attend Schools, amounting at all times to upward of two millions, are growing up in ignorance; and, of the whole mass of the inhabitants of France, about sixteen millions are unable to read or write.

It is therefore with sensations of great delight, that we turn from a picture so truly melancholy, to review the great and successful efforts which have been made during the last eighteen months.

In a former Report, your Committee had the satisfaction to state the success of the first efforts of the Committee of Instruction in Paris, and the zeal and activity with which they were pursuing *their grand object.*

The same Report also bears ample testimony to the readiness

and zeal which has been evinced in many provinces, in favour of the New System. It states, that "already the Provinces follow the example of the Metropolis, and have eagerly demanded advice, Masters, and Assistants of every kind. The most respectable public men write us very pressing letters; and generous and enlightened philanthropists found establishments at their own expense. France will soon possess many Societies similar to yours; which, in their turn will become the models of new associations; and this happy contagion will extend itself, by gradual approaches, to the most remote and neglected parts of the kingdom."

Beside the Schools in Paris, already mentioned, the whole metropolis has been divided into twenty-four districts, in each of which it is proposed that Schools shall be established. Several respectable individuals have undertaken to form Schools at their own private expense. Schools have been already formed at Angers, Champ-Neuf, Lyons, Chatillon, Poitiers, and Anneci. Others are proposed in Grenoble, Vendome, Provence, Milan, Bordeaux, Besancon, Versailles, Strasburg, Nantes, Sceaux, Vaugirard, Charenton, and Bergerac. And several ladies, the sisters of St. Joseph, are applying themselves to acquire the system, in order to form Female Schools at Cluny, Chalons, Melun, Villeneuve, St George's, Salins, and other towns. In many other places schools are also projected.

That under circumstances apparently so auspicious to the dissemination of light, the *Ordonnances* of the Government of the 19th of March and 4th of April should have put an obstacle in the way of the success of the New Schools, by ordering the Roman Catholic Religion to be exclusively taught in them, and every master not professing that religion to be immediately dismissed, must sensibly afflict every enlightened and benevolent mind; especially as, in consequence of this arrangement, those very persons who had been the founders of the system in France, and to whom that country is so deeply indebted for the blessing, viz. Mr. Martin, Mr. Frossard, and Mr. Bellot, being Protestants, are prevented from exerting their distinguished talents with the greatest effect.

Your Committee are, however, far from considering the progress which has been made toward spreading the British System in France as useless. They can still rejoice at having been the means of transplanting it; being firmly persuaded that thereby benefits have been bestowed on France, which neither time nor circumstances will be able entirely to destroy. Masters have been trained and qualified, by Mr. Martin and his associates, for carrying on the great cause. In fact, the system has been exhibited to the view of the French nation; and your Committee feel assured, that its simplicity, beauty, and economy, will appear so evident to the quick and lively perception of that people, that its ultimate success is infallible.

SWITZERLAND. Your Committee have been informed by Dr. Marcet, that many enlightened individuals in Switzerland are at this moment engaged in promoting schools upon the British System.

Mr. Pictet, brother of the learned and amiable Professor of Ge-

neva, has, by his truly patriotic and noble example, kindled a zeal, which your Committee trust will produce most gratifying results.

This gentleman was the Swiss Plenipotentiary at the late Congress; and defended the interests of his country with such talent and success, that on his return, the Council of Geneva voted him a national present. This he declined to accept; but requested that the intended sum might be applied as the commencement of a fund, which might be afterwards increased, for the purpose of establishing a National School on the model of the British Free Schools, the organization of which he offered to superintend. The Council of Geneva acceded to his plan; and, thus seconded by the Government, and by all the persons of education and public spirit in that city, no doubt is entertained of his complete success.

ASIA. On account of the loss of our invaluable Secretary, at the very time when he was about to arrange his materials for the Report, the information respecting the proceedings of the Society in foreign parts will be much more scanty than would otherwise have been the case.

Favourable accounts have been received from the European Settlements in Asia, where the British System has been applied; and that highly respectable Society for Baptist Missions, which has so nobly exerted itself in aid of the views of the British and Foreign Bible Society in India, has engaged Mr. Penny, one of the Masters educated in the British System, to go out in one of the first ships to India, in order the more perfectly to establish this efficacious and economical plan, in the numerous Schools which the Baptist Missionary Society have erected in that country; and to train Teachers for carrying their truly Christian and highly benevolent designs to the greatest possible extent, by the judicious regulations which they have adopted. While they avoid every thing which could hurt the feelings or shock the prejudices of the Natives, they are now actually diffusing light and knowledge among those who have for ages sat in darkness, to an extent unexampled in the annals of civilization; and are thereby preparing the minds of the heathen to understand and receive the sublime truths of our Holy Religion.

HAYTI. Your Committee cannot deny themselves the satisfaction of noticing the efforts which are now made to introduce and spread civilization, by the only method which can be successfully attempted—an improved and universal religious education in the new kingdom of Hayti.

The philanthropist watches, with a peculiar attention, and not without considerable anxiety, the steps by which we hope and trust the people of that interesting country are gradually emerging from the miseries of oppression and the horrors of destructive warfare; and what is better calculated to encourage these hopes than the observation, that the Chief of that nation seems to be convinced that the surest means of healing the wounds of long protracted warfare and sanguinary conflicts, of establishing and strengthening the social ties, and of introducing happiness, are to be found in the

general diffusion of knowledge, and the dissemination of the Scriptures?

The following passage is quoted from his Public Proclamation in the Gazette of Hayti.

"History informs us, that every people, before they were civilized, were plunged in the darkness of barbarism; that they became civilized, after a lapse of time, only by the introduction of knowledge, the fruit of instruction and experience. To acquit ourselves of this first debt of Government, Public Instruction has eminently engaged our attention. We have requested from other nations, learned Professors and skilful Artists of every kind, to introduce into the kingdom the sciences and arts.

"The Professors and Artists who come to devote themselves to the instruction of youth, shall be effectually encouraged and protected. They shall experience complete toleration. The difference of nation, or of religion, shall form no motive of exclusion. We shall attend to nothing but merit and abilities. The deserving man—no matter what the country which gave him birth, what the creed in which he has been trained—shall always be well received, and shall enjoy the advantages of safety and protection which our laws accord to strangers of all nations inhabiting the kingdom.

"Haytians!" he cries, as he approaches the conclusion, "twenty-six years of revolution, as yet without example in the history of the world, thirteen of independence gloriously obtained, have purchased these great events. No, we are not the same persons! What a prodigious change has been effected in all that surrounds us! Formerly, with humble brow, with eyes attached to the ground, assimilated to the brutes crouching to the lash of the tormentor, we lived indeed, but we were dead to the universe; we had faculties, but those faculties were crushed under the load of servitude and of ignorance! The cry of liberty was heard—we burst our chains. With elevated front, with eyes directed to the heavens, we can contemplate the works of Divine Munificence! Restored to the dignity of man and society, we acquire a new existence; our faculties unfold themselves; a new career of happiness and glory is opened before us. Almighty God! superior Arbiter of the Universe, thanks be to Thee for ever! receive our vows and our devotion! Ye virtuous philanthropists, friends of humanity! contemplate your work, the fruit of your cares and labours. Redouble, if that is possible, your zeal, your activity, in the cause of the human race. The Haytians will justify your generous endeavours by living facts and examples.

"In vain, hereafter, will the detractors of the human race urge their sophisms and exceptions: instead of answering, let us march with rapid strides towards civilization. Let them, if they please, contest the existence of our intellectual faculties, affirm our partial or total inaptitude for the sciences and arts: let us answer them by irresistible arguments; let us convince the impious by facts and examples, that the Blacks, in like manner as the Whites, are men, and the workmanship as well as they, of Omnipotent Wisdom."

54 *Sunday Schools in Nova Scotia, and in Charleston, S. C.*

Agreeably to these views, the King of Hayti has commissioned some distinguished philanthropists in this country, not only to engage proper persons to form a complete Seminary of Education, calculated to teach all the branches of art and science, and adapted to the richer classes, but also to obtain what assistance is practicable for affording education to the great body of the people: and this Society has also been called upon to aid this excellent cause, by supplying Masters for Elementary Schools.

In this region, therefore, a new field appears to be opened. And if it is an undeniable fact, that the British System is peculiarly calculated to surmount the great difficulties that oppose themselves to the introduction of knowledge where it has before been quite neglected, and that its acquisition will not require great expense of time or money—how important an instrument may it not become, in the hands of Divine Providence, to a large community of those of our fellow-men, who have too long been considered as incapable of being raised to the dignity of men, to the invaluable blessings of civilization, and to the ability of strengthening their faith, hope, and charity, from those sacred oracles which, by divine aid, were destined to become the means of salvation for them as well as for ourselves!

The Net Receipts of the year ending Dec. 31, 1815, were 1738*l.* 2*s.*; (equal to 7724 Dollars,) and the Expenditure, 1946*l.* 13*s.* 1*d.*: (about 8650 Dollars.)

In the Female department, the Net Receipts of the year ending May 1, 1816, amounted to 409*l.* 17*s.* 10*d.*: and the Expenditure to 548*l.* 10*s.* 10*d.*

ACADIAN SCHOOL, IN NOVA SCOTIA.

July 31, 1816.—The third annual inspection of this school took place; attended by many of the most respectable inhabitants of Halifax, who were much gratified by the sight of about 400 children, who are educated in it.

Mr. Bromly states, that 892 children (exclusive of more than 100 apprentices and others gratuitously taught in the *Sunday School*) have received the benefit of education under his immediate superintendence; and that many who had not known the alphabet at their admission, are now occupying situations, as clerks, apprentices, &c.

We are also informed, that there are 150 children in the school lately established by Mr. Osgood at Quebec, who are educated free of all expense to their parents.

SABBATH SCHOOLS IN CHARLESTON, (S. C.)

By letters which we have perused, from a young lady in Charleston, (S. C.) we learn with pleasure, that the most salutary effects are likely to result from the introduction of Sabbath Schools into that city, of which the writer observes, “with regard to the state of religion here it is gloomy indeed; sometimes I feel a certain hope, a delightful assurance, that God is about visiting this guilty city with an outpouring of his Spirit; methinks the many prayers which are constantly ascending to the throne of

mercy, will find acceptance : but on the other hand, when I look around, and see the inconsistent walk of many professors, the coldness and indifference of others, and the rapid strides every species of vice and iniquity are making, I almost despond, and begin to fear there is no blessing for us." And in a letter of a subsequent date, she writes, " Ministers are more engaged ; some professing Christians have awakened from their slumber, and are endeavouring to arouse sinners to a sense of their danger. I think one of the brightest tokens for good is the abundant success which has attended the Sunday schools ; they have become popular, and the children who attend are every Sabbath increasing in numbers, some of the teachers are of the first families in the place, and all classes of people join with one voice in approving the plan. There are four girls in our school, who really appear to be under serious impressions ; their minds are very tender, and when spoken to on the state of their souls, they weep abundantly ; I will not venture to say what are their exact feelings on the subject, as they are so diffident they will not express them ; but a short time will determine ; the bare supposition that it may be the commencement of a reformation, is too transporting to indulge, lest the event should prove a disappointment."

SABBATH SCHOOLS IN PHILADELPHIA.

On Monday last, the different Sabbath Schools belonging to Mr. Patterson's congregation in the Northern Liberties, were collected in the church, amounting in all to near 1000 children ; when that faithful servant of the Lord, Mr. Eastburn, addressed them in a very affectionate manner. Many of their parents were present, and it is hoped the occasion will be blest also to them. The whole scene was peculiarly interesting ; nearly 1000 poor little children " in the temple, singing hosannas to the Son of David !" After the service, premiums were distributed to many, for their good behaviour, early attendance, committing to memory Scriptures, Hymns, Catechism, &c.

Rel. Rem.

EDUCATION IN NEW-YORK.

The Superintendent of Common Schools reports to the Legislature, that " there are within the state, exclusive of the city and county of New-York, at least five thousand common schools, which have been organized and kept up under the act for their establishment ; and the number of children annually taught in them, exceeds two hundred thousand." The sum distributed last year, from the common school fund, was about 65,000 dollars.

EDUCATION IN VIRGINIA.

The Committee of Schools and Colleges in the Virginia Legislature have made a report, in which they recommend, that the counties in the State should be divided into townships, in each of which one or more Schools should be established, and provision be

made by law for their support. They recommend, that the State be divided into Districts of a suitable extent, in each of which an Academy should be located and supported by public endowment. To complete the system, they recommend further, that a University be established in some central part of the Commonwealth, to be called the University of Virginia. *Rel. Rem.*

LETTER FROM DR. W. CAREY TO DR. BALDWIN.

Calcutta, July 23, 1816.

My dear Brother,—Want of leisure is the only reason of my writing so seldom to you, and not want of inclination, for it would afford me much gratification to maintain a free and intimate correspondence with you and many others of my American friends. I feel a very high regard for many in your highly favoured country, and the more I become acquainted with them, the more interest I feel in all their concerns. The interest they have uniformly taken in the cause of missions to the heathen;—a cause which is mixed with my life blood, and flows through all my veins, has contributed much to unite my soul with the many thousands of your Israel. I rejoice exceedingly in the apparently universal union of all your churches in the mission work, and in the steps which they have accordingly taken to send the gospel to the Burman Empire. You have done right and well in taking our dear Brother Judson under the patronage of the Baptist Convention; and, in sending him a colleague in his work. He is a good man, and truly possesses the spirit of a Missionary.

Before this can reach you, the news of Brother Hough's arrival will have been received. Brother Hough and family arrived in safety and health.

With respect to the cause of God here, we have very abundant cause for encouragement. For though the effects of the Gospel are inconceivably less than we wish them to be, yet they are great, and have been great.—The number of labourers in the work is increased far beyond what could have been expected; Independents, Episcopalians, and Methodists, have now in a very considerable number come to unite in this most important work; and I believe those of our own denomination, now employed in disseminating the Gospel of truth through the East, amount to more than sixty. For this may we all bless the Lord. The number of languages into which the sacred Scriptures are translated, or under translation, are nearly forty. It may appear incredible that we should be able to carry on so great an undertaking, and should have a sufficient acquaintance with these languages to form a correct judgment respecting the faithfulness of the versions. This will not however appear so extraordinary when it is recollected, that, three or four languages excepted, every language in India is so entirely derived from Sangskrit, that, making a proper allowance for local variations of spelling and pronunciation, one dictionary may with propriety suffice for all these languages. Yet owing to diversity of termination, and other circumstances, it is a fact,

that those languages in India which come nearest to one another, are as distinct as any two languages in Europe, which are derived from the same source. This, though it makes the language of one country unintelligible to the inhabitants of those which border thereon, yet leaves the successful study of them all a comparatively easy task to a person who is acquainted with the Sangskrit : and I do entertain the idea that I may possibly live to see the bible printed in all the languages of the East, especially those of Sangskrit origin.

I trust you will not proportion the number of letters you write to me, to those I write to you ;—this would be wrong, for I would be a good correspondent if I could conscientiously be so ; but it must be obvious that the bare labour of correcting the various versions, and of reading the proof sheets, must occupy my whole time; indeed, the fact is, that if I could divide myself into two persons, and preserve a double degree of animation to both, it would be little enough to go through the whole of what is incumbent on me. Grace be with you.

Amer. Bap. Mag.

MISSIONARY INTELLIGENCE.

NAMAQUALAND.

THE journal of Mr. Schmelin for 1815, contains some remarkable occurrences.

At his stated residence, now called *Bethany*, the word of God has been rendered the instrument of conversion to many persons, who, on a credible profession of their faith, have been added to the church. ‘ I have baptized,’ he says, ‘ 105, viz. 19 men, 46 women, 25 boys, and 15 girls. During the year, 34 women, 3 boys, and 3 girls, died. The habitations of the people are about 100 in number.’

Mr. Schmelin, with some of the brethren, visited various kralls of the natives, every where preaching the word, and conversing with the people. The ignorance of the poor creatures who had never been instructed was deplorable indeed. A few instances may be selected.

‘ Who do you think made the world ? ’ ‘ You must have made it, assisted by your brethren.’ ‘ Do you think that all mankind will rise again ? ’ ‘ We should all have lived again, but the hare went to the herdsmen in the field, and said, As I must die and not live again, so must men die and not live again.’ This it appeared, from several other conversations held with the natives in different places, was the general opinion. On this account they have a great antipathy to the hare ; and when one is caught, they will tear it to pieces, saying, ‘ It is your fault that we shall not live again.’ At one place which Mr. S. visited, the story was thus related to him. ‘ The moon once said to mankind, As I die and become alive again, so you shall die, and live again ; but the hare answered, It is no such thing : as I die and live not again, so must it be with you.’

At another place a man being asked if he thought that a man

could have made the heavens, replied that he thought he could. 'As to the sun,' said he, 'I always supposed that the people at the sea, where the sun goes down (the western coast of Africa) made it: and when she goes down, they cut her in pieces and fry her in a pan; then put her together again, and bring her out at the other (the eastern) side.' These people repeated the story of the moon. 'In the day,' said one of them, 'the sun is over our heads, but at other times she must give place to the moon. The hare told mankind that we must die and not live again; and that is the reason why the moon is dark and sometimes becomes ill.'

Some seemed to be unable to say what was good and what was bad; yet one said, 'To kill one another is not good.' Being asked about the sun, one said, 'I know not who made it:' and being told that God made it, he said, 'Another god must keep it from falling upon us.' When asked, 'What do you teach your children?' they replied, 'We teach them nothing but how to find their victuals in the field.' 'How do you treat your wives?' 'Our wives are not good, therefore we must beat them.'

At another place, he found the people had a remarkable tradition concerning the deluge. They told him that once the water covered all the land, even the highest mountains, and all mankind were drowned, except one man, his wife, and children, who were saved in a great dish. After a long time, the man observed that the waters were diminished, he therefore sent forth a crow, but she returned soon after. He then sent out a second crow, which returned with a lump of clay in her beak. At length the great dish rested on a high mountain, whence the family went out and peopled that country; that the man's name was HAIER KOOER, and his grave, they believe, is yet to be seen there. Hence, every time they pass a grave, they throw a few stones and sticks upon it, as a token of respect; sometimes offering a petition that he would preserve them from death, or that he would give them abundance of cattle, sheep, and goats.

Yet these poor ignorant creatures were, in general, very eager to receive instruction. Some of them entreated the missionaries to continue with them to instruct them, and others travelled far in order to reside near them.

Mr. Schmelin being very desirous of proceeding to the western coast, to discover, if possible, the mouth of the Great River, by means of which the wants of the missionaries might be supplied, encountered extreme danger; and at one time, being destitute of water in a horrid wilderness, and the wheel of his waggon being broken, he was in the most imminent danger of perishing with his companions; but, having obtained a better guide, he at length, on the 26th May, 1815, happily discovered the ocean, and found a ship, a whaler, that had anchored there a few days before. Mr. S. calls her the *Prince Touu*, of London, Captain John Gradon. The captain took two of the people on board, and treated them in a very friendly manner, sent their company food, and fresh water for several days; he also sent them a copy of Dr. Watts's Psalms and

Hymns, in return for these presents, Mr. S. sent him two oxen and several sheep. He was informed, that this was not their usual anchorage, but about a week's distance south of it, where several vessels usually meet together. Mr. S. thinks that must be the mouth of the river Kooising.

In the course of his journey, Mr. S. met with several persons at the places he had before visited, and he had the pleasure to find that the seed sown had produced much fruit. The whole country seems prepared to receive the word, and he earnestly requests that more Missionaries may be sent.

CHURCH MISSIONARY ASSOCIATION.

Extracts from the last Report of the Bristol Church of England Missionary Association.

Your Committee will also take occasion to advert in this place to another subject of mutual congratulation; they allude to the Fund, which has been set apart for the establishment of a Missionary ship to communicate between our country and western Africa. This important measure also owes its rise to the pious energy of a female mind, and its progress has been hitherto effected almost exclusively by the persevering efforts of a few female philanthropists. By their means nearly *one thousand three hundred pounds* have been contributed to this most important purpose during this year, which sum added to the rest, forms the grand total of *three thousand and forty pounds*.

Knowing in how peculiar a manner these gifts have been consecrated at the foot of the cross, and sanctified, before they were presented, by the word of God and prayer, your Committee are persuaded that the offering will be received by the Society at large as "an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God." For themselves, your Committee feel constrained to glorify God on behalf of "those women who have thus laboured with them in the gospel, and helped them so much in the Lord;" and they trust, that so bright an example of female exertion in the cause of Christ will not only be admired but imitated. Then we may hope to see advantages secured to our Missionaries, which we have hitherto been unable satisfactorily to afford them, viz. safe and comfortable conveyance, regular correspondence, punctual supplies, seasonable means of return, and occasional visitations to them for their direction and encouragement.

CIRCULATION OF THE SCRIPTURES.

Extract of a letter from a Gentleman in England to his friend in Philadelphia, dated London, 3d Jan'y, 1817.

"The large contributions which the newly established American Bible Society is receiving, and the exertions which are making to prepare Stereotype Plates for distant parts of the Union, afford a favorable intimation that this Society is destined to be extensively useful, and it is a pleasing reflection that her measures are calculated to scatter the word of God amongst the growing population

in the West and South West, where it must be so greatly needed. The continued increase of Bible Societies in the United States is surely a token of divine favour, and it is a pleasure to observe that whilst care is manifested for the souls of men, their mental and bodily wants are not disregarded, as instanced in the proposed establishment of a Society for the instruction and support of the Deaf and Dumb.

"New facilities for the circulation of the Scriptures are opening on the continent of Europe: the Prussian Government has made the same liberal provision as that of Russia for their being sent by the public post, free of charge. The attention of the Roman Catholics, particularly in Germany, is more and more excited towards the reading of the Scriptures, and attempts, in some instances, by the Priests to prevent their use in the Schools, have proved quite unsuccessful: indeed many of the younger Priests approve of and encourage the circulation of the Scriptures in the vulgar tongue.— Surely the highway of the Lord is thus preparing. The accounts from Russia continue to be most cheering of the eager desire of all classes to obtain the word of life, so that the supply continues quite inadequate to the demand; and some affecting instances are mentioned of the poor heathen sending from a great distance, contributions in *Ermine skins*, the best they can offer, to purchase the Scriptures." *Rel. Rem.*

CHRISTIANITY AMONG THE JEWS.

Extract of a Letter from a gentleman in Bristol (Eng.) to a minister of the gospel in Philadelphia, dated 2d November, 1816.

Reverend and dear Sir,

I HAVE lately attended the anniversary of the Society of the Church of England for promoting Christianity among the Jews.— It was really an interesting and impressive meeting. The Bishop of Gloucester presided. He gave a very eloquent address on the occasion. The different clergymen who moved and seconded the resolutions, delivered speeches, fraught with much pleasing information as to the success during the last year.

The missionary meeting lately held at the assembly-room was one that will not soon be forgotten. Ministers from different parts of the kingdom were present. The house was crowded. It is supposed there were present between 3 and 4000 people. Among the most conspicuous speakers was the Rev. Mr. Fletcher, from Blackburn; Rev. R. Hill, Rev. Mr. Day. The amount collected and reported to the meeting by Rev. Mr. Lowel, I think was about £1400. One lady gave £100, another £50. On the evening previous to the public meeting for business, the Lord's supper was administered to about 1000 persons. None but communicants were admitted into the tabernacle. Rev. R. Hill presided. It was indeed a solemn, precious time. The Master of assemblies was there, and I trust it will long be remembered by all that were present. The Juvenile Bible Society held their annual meeting the same week. The report was of the most interesting and pleasing

kind. Many of the instructing anecdotes delivered in the speeches on that occasion, I should be much gratified to see in print.—The liberality manifested by all classes of people in the midst of such unexampled distress as is now prevalent, surprises me much. I believe I should not exaggerate were I to say that Bristol contributes upwards of £20,000 annually to Bible Societies, Missionary purposes, and charitable institutions. *ib.*

The following is an extract of a letter, dated February 25, from a gentleman in New-Orleans who was not a professor of religion two months ago, to his friend in Portsmouth, N. H. in answer to one he had received..

“Your letter is also satisfactory to many in this place, to think that you have a thought about the future state :—this thought is not derived from the natural mind ; I think you are concerned about religion ; if so, *amen* with all my heart ; may you obtain a share of everlasting happiness which I hope we all shall.

It appears as if God was about to turn his attention to this country. We have preaching three times a week in this place by a Mr. Randalson, and a number of people attend. Indeed sometimes I think there is about to be a revival of religion in this place. Never did I see people more attentive, and better behaved in my life ; and appear to be more concerned.” *ib.*

HEATHEN YOUTH.

Extract of a Letter from a Lady in New-York, to her friend in Philadelphia, dated March 24, 1817.

“ My dear S—,

“ I make no apology for writing again so soon. I have glorious, precious, encouraging news to communicate ; and knowing the interest my dear friend feels in every thing that concerns the kingdom of our dear Redeemer, the state of the poor heathen, and the welfare and success of Sabbath schools ; remembering with what mingled emotions of joy and hope my last communication respecting our Chinese scholar was received by her, I rejoice in the opportunity of encouraging her in the hope that *Ah Cook* will one day return to his country and friends, to tell them of the love of Jesus to poor sinners, to preach in China the unsearchable riches of Christ : whether this hope is well-founded or not, you shall judge. In addition to unwearied and faithful instruction on the Sabbath, Mr. Nitchie has, during the week, taught *Ah Cook* to write. It is only two months, however, since he commenced, and he devoted but one hour each day to it ; what improvement he has made in the knowledge of the English language, how highly he values the privilege he enjoys, and above all, how his heart is affected with divine things, let his letter to Mr. Nitchie (the first he ever wrote in English) show.

“ March 12, 1817.

“ Mr. Nitchie, I have not wrote any the letters in the English

language before, but this is first letter I have hold the pen to write to you, which from the first beginning and to these day. Now I am a stranger here, my mother, my brother, my sister and all my friends and I had left them every one there behind me ; therefore then I had great desire to go to any way to learning the English language, to be a interpreter to treade with stranger, that is for my living : so I had been to one place on eastward, which is called Collenarry, and I stopped there one year and two days, and there were seemed nothing good to me, for I had return back unto my own country again, then I heard Mr. Milnor he want a man come home with him, so I did engage to be servant to him, came over this country, and I had been home once since that, and last time I came over that was not long and I had tired that such situation, then said I unto Mr. Milnor to get me any kind of imployment, but that which I was tired of it, and he is very good to me also and immediately he got a place for me which is Mr. Dummer's store, from thence every Sabbath day I had rested and often walked in the city and pass many time the door of the churches, when I was not think that the religion in my heart, because for I know that the heaven and hell and we are sinners in the blood, were brought to death but know not the name of Jesus Christ our Lord, and he died for us and he make peace with God for his people, that I do not know not before that in process of time it came to pass I have met your mother and then she showed me to go to the Sunday School which I am now going at every Sabbath-day, therefore you and me is one known another then who think that I am so far from you and how in suddenly be drawn near the side of you at the moment time, that it is no men can tell, but God, he is nothing on earth he do hard for him, and he work in one minute there much better than we can work all the day of our lives. O how glorious is our Father our God who reigns above the sky, and who sent the sun to rule the day and the moon to rule the night ; and who spread the flowing seas abroad and made the mountains rise, and who filled the goodness upon the earth with food for us ; O how the Lord wonders are displayed, wherever we turn our eye if we survey the ground every inch we tread or gaze no matter how high upon the sky there is not a place where we can flee but makes God is present there. So now he gave the goodness also. I do blest be the Lord he had put forth unto your hand to pull me out of the darkness and awoke me up from in the dream ; because I know that myself I was born in the wilderness, and the deep sleep fall upon me all time. Now I desire to return unto my own country again in a few months from this ; but I hope one thing if Mr. Morrison, he will gave goodness to me seen you do then I am surely my eyes shall be open and I will be see many and many were they are blind. O but we are hoping the Lord he shall gave us fulfilled in his prophets. He is not for I am now able to write but according you word and I must try, for I know you instruct me from your heart and I oath my word I never will

Encouragement to the Deaf to attend the house of God. 63

forget your kindness as long as I live, I have no more to say at present, I remain your humble servant,

LOWE AM COOK."

The letter needs no comment, God by his Spirit, appears to have carried home the instructions of Mr. Nitchie to the heart of his pupil, and while learning to read, he has also been taught to love the word of God, which reveals so glorious a work as that of redeeming love. You will observe that his language is mostly scriptural; the reason is obvious, he had never read any other book in English but the Bible. His views on the essential doctrines of the gospel are very correct; how simply, yet with how much faith does he express himself on the doctrine of original sin, "we are sinners in the blood." ib.

ENCOURAGEMENT TO THE DEAF TO ATTEND THE HOUSE OF GOD.

The following instance evinces the possibility that those may recover their hearing who have long mourned in secret, because the voice of salvation has fallen on their ears confused and indistinct.

JOHN HARWOOD was born Jan. 10th, 1709-10; his life passed on to the verge of manhood, in the towns of Lymington and Portsea, in the county of Southampton.

More than forty years he was employed as a labourer in his Majesty's yard at Portsea, and was known by the name of *Honest John*, which, while it sheds a fragrance on his memory, prevented his elevation; his solicitous friends sought his promotion, but it was answered "a better man could not be put in his place."

Before the military guarded the yard, he usually spent his watch-nights in meditation, prayer, and praise; but his chief delight was his early walk on the Sabbath morning, to hail the sun emerging from the ocean. The sublimity of the prospect, united with the general tranquillity of his mind, produced a serene solemnity, in which temper he heard from the lips of his reverend pastor Mr. Newman, the words of eternal life.

Work on the Lord's day was not then so frequent in the King's yard; when pressed to it he often refused, and if it appeared to him a work of necessity, the necessitous reaped the fruit of his labours; with the residue he bought books of devotion.

On the first Sabbath of a probational sermon by Mr. —, at Fareham, in his 82d year, after an increasing deafness of sixteen years, (eight of which were exceedingly painful) on that day he presented himself to God with his hearing perfectly recovered.

The good old man tottered cheerfully to the house of God, and was seen—not as was his usual custom, literally on tip-toe, with fixed eyes, and with a countenance which alternately indicated sorrow or joy, as he heard or did not hear—but with showers of tears, testifying his gratitude, and his possession of joys unspeakable and full of glory.—The days were past in which he tried every situation and attitude to hear; and his friend was no longer wanted to show him the appointed hymns and portions of sacred Scripture.

At the close of public worship, he expressed, in broken accents, his gratitude and joy, calling on all to unite with him in praise, adding, "Now God has totally removed my fears—I shall die in a little time—a little while enjoy my Redeemer's pledge of love, and then close my days." His hearing and assurance of the favour of God in Christ remained till his death.

After enjoying these blessings sixteen months, he awoke early on the morning of his 84th birth-day, and finding himself extremely thirsty, called his niece; she went to fetch him some refreshment, and on her return, found him in the same posture—but his spirit was with God.

Reader, art thou deaf? for the sake of example attend the house of God; thy recovery is not impossible—he was an old man when his hearing was restored. [*Lond. Evan. Mag.*]

BIBLE SOCIETIES.

At a meeting of the *N. Y. African Bible Society*, 21st March, the following persons were elected Managers for the ensuing year:

Rev. W. Miller, Jacob Matthews, Thomas Miller, James Varick, George Degress, Lewis Carter, Sandy Lattion, Robert F. Williams, William Lambert, Andrew Smith, Abram Marks, James Baker, George Colling.

After which the Managers retired and appointed their officers, viz.

Rev. William Miller, *President*; Mr. Jacob Matthews, *first Vice-President*; Rev. James Varick, *second Vice-President*; Mr. Lewis Carter, *Treasurer*; Mr. George Colling, *Secretary*.]

A Society has been recently formed in the upper part of Albemarle and Nelson Counties, (Virg.) for the diffusion of Religious knowledge, either by appropriating its funds to the purchase of Bibles, or for the benefit of Missionary exertions. It is to be *Auxiliary to the American Bible Society* for the present year.

THE LOVELINESS OF EARLY PIETY.

Fair as the herald rays of morn,
That tinge the eastern sky,
Is infant reason's gradual dawn,
In each discerning eye.

But fairer still in Virtue's eyes,
Those prospects unconfin'd,
With which Religion's beams arise
Upon the youthful mind.

Sweet are the lark's aspiring lays,
The buoyant clouds among;
But sweeter far the Saviour's praise,
In youth's devoted song.

All lovely is the queen of flowers;
But lovelier far than she,

The blooming youth's expanding pow-
Adorned by Piety. [err.]

Fair is the lily of the vale,
The verdant hills beneath;
And sweet the cowslip of the dale,
In Spring's returning wreath.

But fairer still, and sweeter far
Than Zephyr's balmy breath,
The retrospects of Virtue are,
And beautiful in death.

Bright flaming upward through the
The sun pursues his way; [skies]
But brighter far the just shall rise
Upon the judgment day!

THE CHRISTIAN HERALD.

VOL. III.]

Saturday, April 26, 1817.

[No 5.

First Annual Report of the N. Y. Female Union Society for the promotion of Sabbath Schools.

In the commencement of this interesting Report, an account is given of the first Sabbath Schools established in New-York, and we presume, of the first in the United States. They are traced as far back as the year 1804, when that venerable mother in Israel—whose name and whose praise are connected with the formation of some of the earliest and most valuable charitable establishments which adorn our city—the late Mrs. Isabella Graham, instituted two Sabbath Schools for giving religious and catechetical instruction to ignorant poor children. So little disposed at that time were these heedless youth to reap the benefit of the kind attentions of Mrs. Graham, and her unwearied exertions to promote their moral and spiritual improvement, that she found it necessary to bribe their regular and punctual attendance by pecuniary rewards. One of these schools she superintended herself for several years; and it was relinquished only a few months before her decease, in consequence of a number of the subjects of her care being provided for by the catechetical schools which the Evangelical Society had then established for affording religious instruction, once a week, to indigent children in the suburbs of this city.

Dr. Pole's History of Adult Schools, soon after it was published in Great Britain, having been sent to this country, was read by Mrs. Graham with great delight; and her benevolent mind always alive to the wants of humanity, and ever disposed to do all in her power to relieve them, determined immediately to improve the information which that history afforded, by making an essay of a similar undertaking in the vicinity of her residence. She accordingly opened an Adult School at Greenwich on the second Sabbath of June, 1814.

The Report then proceeds as follows :

She called on families for adults willing to be instructed, and on young people employed at the manufactories, whose time in the morning of life is so occupied by manual labour as to leave little for the cultivation of their minds. When she had given her scholars a lesson in the first principles of reading, Mrs. Graham entered upon a course of religious instruction, beginning with the creation of the world. After relating to them the commandment given to

our first parents when placed in the garden of Eden, she inquired whether any one of them could inform her if Adam kept the commandment? All were silent: she addressed herself to a woman upwards of forty years of age, saying, "Mrs. W. can't you tell me?" Her reply was, "No, I never heard of Adam." For three successive Sabbaths Mrs. Graham instructed her school. Before the fifth Sabbath, she had ceased from her labours, and entered into the rest prepared for the people of God. "Matrons!" says her funeral sermon, "has she left her mantle? Are there none among *you* to hear her voice from the tomb, "Go, and do thou likewise?" "Maidens! are there none among *you*, who would wish to array yourselves hereafter in the honours of this virtuous woman?" Yes! her mantle has descended, and more than three hundred matrons, and maidens, are carrying on the last work she was engaged in on earth.

Mrs. Graham's example was soon followed by Mrs. V——, of Somerville, New Jersey, who opened a school there. Two more schools were opened in this city; but as no Society existed for their support, the work made but slow progress.

Early in the year 1815, the Ladies of Philadelphia commenced their exertions in Sunday School teaching; and as they formed Societies, they soon outran their sisters in New-York, in this useful work. Various publications relative to Sunday School Union Societies in England, were received from Mr. Stephen Prust of Bristol in December, 1815. In these, notice was taken of what little had been done in America, and warm wishes expressed for our perseverance in the good work. A union of all denominations in this city was earnestly desired by the few who were engaged in Sunday Schools; and they anxiously looked to the other sex to come forward in so arduous an undertaking, wishing only to be assistants to them. The time, however, was now come, and a sovereign God often shows himself peculiarly so in his choice of instruments. He who could level the walls of Jericho by the blowing of trumpets, or discomfit an army by a pitcher and a lamp; He who chose the door keeper of a Methodist Chapel, and a poor Weaver, to begin the work in Bristol, and in Ireland, was pleased to employ the weaker sex to form the first Sabbath School Union in the United States.

A meeting of females of different religions denominations was called on the 24th of January, 1816, and on the 31st day of the same month, this Society was organized. It was contemplated to give instruction to female adults and youth of both sexes; but many male adults pleaded for the same privilege. From all embarrassment attendant on the latter circumstance, this Society was soon relieved by the formation of the "New-York Sunday School Union," by gentlemen of different denominations; the latter soon followed the former, that the two Societies may be considered co-eval.

At the first quarterly meeting of this Society, reports were received from sixteen schools, and information of two more about to

be opened : at the second, twenty-one schools were reported, and at the third quarterly meeting, twenty-three ; at present, the Society reckons twenty-five schools to be under their care.

[Extracts of Reports from 24 schools belonging to the Union, give particular accounts of the number of the superintendents, teachers, and scholars of every description, attached to each ; also of the progress of the last mentioned in learning, and of the visible effects which the moral and religious instruction they have received has had upon their hearts and their deportment. It appears, that during the year *between five and six thousand scholars*, old and young, black and white, have been admitted, of whom, about *three thousand* give a regular attendance, and are instructed by *three hundred and forty teachers* of various religious denominations. *Five hundred scholars* have been brought from the Alphabet to reading in the Bible.

Many instances are mentioned of rapid improvement in learning. Of these we extract the following :]

Several little girls, from five and six to nine years of age, who began with their letters, are now in the Bible class.

Elizabeth I——, and Betty B——, the former aged 10, and the latter 9 years, in the course of three months, advanced from the first lesson to reading correctly in the Bible. Mary M——, from her letters, has advanced to the second class in six sabbaths. A coloured adult, who began with the first lesson, in six sabbaths, could read a chapter in the New Testament. A white girl, aged 12 years, from the Alphabet, was promoted to read in the New Testament in less than three months. A coloured woman, aged 76 years, from her letters, in six sabbaths read the seventh lesson.

A white girl, from spelling one syllable, in three months has attained to reading, and has committed to memory all Brown's Catechism, and most of the Assembly's, besides her lessons in the Spelling Book.

One class of coloured females committed to memory 57 chapters in the Bible, all Brown's, most of the Assembly's, and the Historical Catechism, together with Watts' Divine Songs. Francis B——, aged 52, during the last quarter, committed to memory 349 verses of the Gospel of Matthew. C. R——, aged 12 years, has committed 17 chapters in the Bible, 40 Hymns, all the Scripture cards, four different Catechisms, and has not been absent once during the year.

Many Ann S——, in one week, committed the 2d chapter of Genesis, the 2d of Matthew, the 23d Psalm, 5 Hymns, and 4 pages of Catechism with Scripture proofs.

C. B——, about the same age, in the last quarter, has learnt 8 chapters in the Bible, 12 Hymns, and a portion of Catechism every sabbath. E. H——, aged 8 years, has attended school only six

months. She began with her letters, and can now read very well. She has committed to memory the whole of Brown's Catechism, Watts' Divine Songs, and the whole of the Cards, from the 1st to the 30th, of the 3d Class. In one school above 20 of the scholars are in the habit of committing to memory from three to four chapters in the Bible every week, and five or six hymns. They have likewise learned Baldwin's Catechism, and the Historical Catechism, with all the Hymns published by the Society, and many others. In another school 55 have committed to memory two small Catechisms, and the Episcopal Church Catechism; above 150 Hymns, besides the Creed, Ten Commandments, and passages of Scripture, which all learn who can read.

A number of cases are mentioned of scholars and teachers who during the year have made a profession of religion, and have been admitted into the communion of their respective churches. Most of these appear to be indebted to the Sunday Schools, as the means employed by a gracious providence to awaken their attention to the value of the immortal soul, and to induce them to seek the wisdom which cometh from above, making wise unto salvation through faith in Jesus Christ. Several instances have already been recorded in the Extracts from the Quarterly Reports of this Union, as inserted in the 1st and 2nd volume of this publication. The following extracts from the Annual Report will tend further to exhibit the benefits of this system of instruction in a moral and religious point of view.

"C. G——, a poor girl, was taught to read in the first Sabbath School opened in this city by the late Mrs. Graham, from whom she received a Bible as a reward for her diligence and good conduct. She is now Superintendent of a Sabbath School for coloured adults, commenced by herself on Long Island, and refers with much gratitude to the instructions in Catechism and Scripture Lessons bestowed on her by Mrs. Graham."

"In School No. 9, one superintendent, three teachers, three coloured adults, and seventeen children, have been added to the church; the most of whom attribute their first serious impressions to the exhortations and lessons given them in the Sabbath School."

In the Report of School No. 11, it is stated, that "the coloured adults are particularly anxious to be instructed in the truths of the Gospel. One of these, a *slave*, lately made a public profession of her faith in that Jesus, whose favour she once thought was too great to be obtained by a creature so unworthy as herself. Her conduct appears consistent with her profession."

In School No. 12, "two pupils, one aged 23, and the other 11, have been received into the communion of the Church."

In No. 13, "Mary H—— was asked who was the first man? She replied, 'I do not know.'—'Why, Mary, have you never read

your Bible?" "Indeed, Madam, I never saw one." She was told to call on the Superintendent for a Bible for her mother, with advice to read it carefully. The next Sabbath she brought the Bible to School. She was asked whether she had read any part of it? "Yes," replied she, "I have read how God made the heavens and the earth, &c.—With pleasure we notice the restoration of one of those who had been excommunicated from the Church. She professes thankfulness that she can now read the word of God, which we hope will be the rule of her conduct in future."

In School No. 21, "The children generally behave with propriety during Divine Service, and we have never had occasion to dismiss any finally from the School. Some of the pupils appear to be under serious impressions, and evince great sensibility and attention when addressed on the importance of religion, and the value of their immortal souls. Two of the teachers have become members of the Church; the others were so before they engaged as teachers."

In School No 22, "Eight are professors of religion in the African Church; three or four, we hope, are in some measure impressed with the importance of attending to the great concerns of religion."

In No. 23, "Four of the teachers and nine pupils have professed religion during the last quarter."

In No. 24, "Many instances of individual improvement might be mentioned. We would notice an instance of deplorable ignorance in a girl of sixteen years of age. She was asked who was the first man? She replied, that she never knew. She was asked who Jesus Christ was? Her answer was, 'I never heard of such a person.' Some further questions were asked, and she said she knew of death, and had heard of hell, but not as a place of torment; for she could not understand how any could live in another world when shut up in the grave."

Finding that many of the children were unable to attend for want of suitable clothing, the teachers of School No. 1. exerted themselves to form a Society for clothing such as were destitute.—Since June they have distributed ninety seven garments. A similar Society was also formed by the teachers of the Sunday Schools of St. George's Church. "They have met once a week during the last season, and have made 250 garments; 89 of which have been given to the gentlemen for their pupils, and 100 have been given to the female School, with 40 pairs of shoes and 10 pairs of stockings." The Female clothing Societies of School No. 7 have given to the male school 87 garments and 30 pairs of shoes; and to the female school 114 garments and 30 pairs of shoes."

In No. 9 "a Cent Society was formed in November last, for the purpose of clothing and rewarding the scholars. By this society 173 garments and 82 books have been distributed among the most deserving."

In No. 11 "garments were also provided by the teachers to a number of the scholars during the inclemency of the winter."

70 *Annual Report of the Female Association of N. Y.*

In the Report of No. 12 they state, "we feel particularly grateful to Mrs. Bowering, by whose exertions a Dorcas Society was formed in May last. Since that time, the following number of garments have been distributed among the children of five schools : To girls, 285 garments, 20 pairs of shoes and 44 bonnets ; to boys, 250 garments, 7 pairs of shoes, and 22 hats." •

In No. 17, "The Fragment Society has distributed 237 female garments, 5 dozen pairs stockings, and 50 pairs of shoes. It has also furnished the male school with 44 garments."

The female charitable association of Christ Church, have collected for their Sunday School 156 dollars, and 50 yards of different articles of goods, 40 pairs of shoes, and two dozen Leghorn hats. By these means they have relieved ten indigent families in great distress, and distributed to the scholars 147 pieces of raiment.

The annual Report closes with the following remark :

"The Society have great cause to be thankful for the harmony that has uniformly attended their Union, as well as for the extensive usefulness which their joint exertions have produced. One spirit appears to animate all. "Behold, how good and how pleasant it is for brethren to dwell together in unity ! As the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded his blessing, even life for evermore."

THE ANNUAL REPORT

OF THE FEMALE ASSOCIATION, OF THE CITY OF NEW-YORK.

The number of scholars admitted, during the last year, was two hundred and forty-nine ; and one hundred and eight were discharged. There are, at present, under the care of the Association, five hundred and eight.

The advantages, peculiar to the Lancasterian plan of tuition, from the compendious form of its procedure, have been applied to the business of sewing. This branch of female education has lately been advantageously taught on this principle in the schools of the Association.

Three other gratifying instances of girls, educated in these schools, and prepared for the office of teaching others, have recently occurred. One of whom, a young woman, well qualified for the service, is now on the point of setting out to take the charge of a school in the state of Ohio.

The important duty of visiting, and relieving the sick, has not been neglected by the Association.—They have devoted considerable attention to it ; and it has been the more necessary from the extreme suffering which has been experienced by the indigent during the late inclement season.

The pecuniary means of the Association continue to be ample.—They have received from the State, as the third annual appropriation under the law, for the support of common schools, the sum of —

thirteen hundred and fifty-five dollars and twenty-five cents. And they have also received, during the last year, from their regular subscribers, four hundred and seventy-five dollars.

They have also to report the reception of three hundred dollars, from the Executors of the late Thomas Tom. And in recording this donation, they wish not only to express their collective gratitude for the liberality of the gift, but also their individual regard for the memory of the deceased.

It appears, by a statement of the Treasurer, that she has expended, on account of the Institution, during the last year, the sum of fifteen hundred and eighty-four dollars and five and a half cents.

REPORT OF THE WESLEYAN MISSIONS.

CEYLON.

The favourable reception of the Missionaries sent to Ceylon; the successes of their early labours; and their earnest entreaties for additional help, in order to avail themselves of those opportunities of promoting the cause of Christ, which, in every direction, presented themselves; had given a new impulse to the Missionary Zeal of the Methodist Societies and Congregations. They saw that Methodist Missions had a providential designation to the Eastern as well as to the Western World; whilst the additional light which was thrown on the wretched condition of the millions of Asia, by the communications of the Missionaries, had more deeply awakened their sympathies, and kindled more ardent desires to make known to them the grace and salvation of the glorious Gospel.

Preaching by Interpreters.

By adopting the method of preaching by Interpreters, they have prevented that loss of time which would have been occasioned by their remaining unemployed till they had mastered the native tongues; and their attempts have been owned of God. In some instances, their Pagan and Mahomedan Interpreters have been converted;—feeling the saving power of those truths which they were employed merely to transmit to others: and, imperfect as the mode of teaching by Interpreters must necessarily be, the Gospel, even thus inadequately announced, has proved to the hearers the power of God unto salvation. Some Priests of Budhu, and several Natives, both Mahomedans and Budhists, have been brought to know the *living and true God, and Jesus Christ, whom he hath sent*; and the learning, rank, and influence of some of these Converts have given an impressiveness to their example, which has been very extensively felt.

Necessity for Missions.

Of the pressing necessity which existed and still exists for Missionary efforts at Ceylon, the most affecting evidence is afforded by every communication from this quarter.

The religion of Budhu, a form of Paganism which more exten-

sively enslaves the race of man than any other, being, with slight shades of difference, the superstition of two-thirds of the idolatrous inhabitants of the whole earth, is the prevailing religion of Ceylon. In the midst of an immense number of gods, 30,000 of whose names they know, they are truly without God in the world. Their chief god, Mahabrachma, probably the traditional true God, they place in the highest of their twenty-six heavens, excluding him from all concern in human affairs, and refusing him all religious worship whatever; thus *professing to know God, but glorifying him not as God, and leaving themselves without excuse.*

With the worship of Budhu, of whom they have the most confused and contradictory accounts, they associate the worship of Devils, and erect their Dewalas, or Devils' Houses, close to their temples.

Their priests, though some of them are men of considerable erudition, are, in general, a body of artful impostors, who prey on the credulity of the people, and make a gain of their ignorance and vices.

The infernal institution of caste, though not so rigorous as among the followers of Brahma, exists in a form which entails great misery on the people; and exhibits additional proof of that unfeelingness, which, in different degrees, characterizes every kind of Heathenism. Those of the lowest caste are in a state of the deepest degradation: they live in the woods by themselves, and are never suffered to come near any town or village.

Indolence, and vices of the most odious kinds, murder, incest, adultery, fornication, perjury, and falsehood, fill up the shades of this dark picture of society among the followers of Budhu in Ceylon; nor can a more favourable view be presented of the moral condition of the other sects of idolaters; nor of the Mahomedans, who are mixed with the original inhabitants.

The state of the Native Christians unhappily differs but little from that of the Heathen. "As to the Catholics," says Mr. Lynch, "very few of them have a rational idea of God: some of them cannot tell who made the world or themselves; and have no knowledge of that ever-adorable person called Jesus: and, of the thousands of Christians reported to be in the province of Jaffna, I am persuaded there are not 200 who know the principles of Christianity, or wherein it differs from the religion of Budhu or Mahomed; I mean Native Protestants. The Dutch Protestants are professed Calvinists; but very few of them know any thing about their religious principles; and the Sabbath-day evenings are the usual seasons for their dances and balls of every kind."

Labours of the Missionaries.

To counteract these evils, to raise the character of the Native Christians, and to communicate Christianity to the Pagan Inhabitants, the Missionaries are exerting themselves, in preaching, teaching schools, circulating Tracts, and disputing with the priests; and in this they have the ardent and unwearied co-operation of the

Clergy of the island, and other Missionaries. Their itinerant labours appear to be greatly blessed.

Mr. Clough writes : " We spend our Sabbaths in visiting the villages from five to ten miles round Columbo, preaching to the people, and catechising the children by Interpreters. At present there are two Native Cingalese Preachers, (together with Mr. Armour, who preaches also in Cingalese) who act in concert with us. We hold a preachers' meeting at our house every Friday, to report the labours of the preceding Sunday, and to fix our stations for the following one. By this means we supply thirteen or fourteen villages with preaching every Sabbath-day ; and in some places we have 400 or 500 of the poor Natives, who regularly attend preaching."

At Calaany, one of the most sacred places of Budhu Idolatry, so great was the success of their preaching, that a subscription was commenced among the Natives to build a Church. Similar subscriptions for the erection of Churches have also been begun at other villages. The effects produced by these labours are already visible and extraordinary. In the same letter, Mr. Clough states, that " In some villages a general reformation has taken place. A people who disregarded the Sabbath, and considered it as a common day, have now the greatest reverence for it. Instead of buying and selling, labouring, or going about taking pleasure, they crowd to hear the word of God preached ; and several of the villages are as free from labour, trade, traffic, and noise, as most of the towns and villages in England. These appearances may well, and indeed do, encourage us."

The attempt to revive the plan of religious instruction adopted by the Dutch Government will also be read with interest. Mr. Clough writes : " The whole of the British Dominions which they possessed before they conquered the kingdom of Candy is divided into regular parishes, and each parish has a Church, or what may be called a school, which serves both purposes. In the time of the Dutch, these Churches were in good repair ; and to each there were three Schoolmasters, and a Catechist-master. The Schoolmasters taught the children to read ; the Catechist-master instructed them in the Christian religion ; and then to every district there was a Native Preacher, who superintended the whole. But since the English took the Island, the Churches are gone to ruin ; the Native Preachers ARE ALL DEAD, AND NONE PUT IN THEIR PLACES. Many of the Catechists, however, remain ; and, in all the parishes, a regular supply of Schoolmasters has been kept up, who have built in some places temporary Churches, to instruct the boys in ; and we are now going to see if we cannot revive the whole system again. We lately visited nineteen of these desolated Churches, assembled large congregations, and preached to them. I shall visit some of the Churches on the western coast. But I do assure you, I cannot describe the ignorance and misery of those who are called Christians ; THEY HAVE BEEN SO LONG WITHOUT ANY KIND OF INSTRUCTION."

Such are the labours in which the Missionaries are engaged ; and their success has not fallen below reasonable expectation : in some cases it has much exceeded it. The work of true religion has been revived in the hearts of many Europeans : many of the Native Christians have been convinced that the form of godliness alone will not avail them in the sight of God : an inquiry after truth has been excited among the idolatrous inhabitants ; a good work has even been begun in the hearts of a number of Mahomedans in the north of the Island ; and zealous Native Preachers have been raised up, both among them and the Priests of Budhu ; from whose example, acquaintance with the native languages, and zeal for the cause of God, much good is to be expected.

It appears a singular fact in the history of this Mission, that, from the inclination of the most eminent of the priests to colloquial disputation, and their patience in admitting the arguments in favour of Christianity to be fully stated and impressed on them, there is considerable probability that many of them will embrace the truth of God. "On the 5th of February," says Mr. Clough, "Mr. Harvard and I went to one of their chief temples, where there are fifteen priests. We stayed and argued with them from morning till late in the afternoon. The chief priest is a most learned man, and it is astonishing how acutely he can argue. We have reasoned with him some hundreds of hours ; and we received a letter from him the other day, from Columbo, where he is on a visit, to say he wished to have some VERY PRIVATE conversation with us, for he began to be convinced that the Christian Religion was the true one. If he be converted, it will be a wonderful thing, as half of the priests and temples in the Island are under his control. The above temple, where the fifteen priests remain, is his head quarters. ON THURSDAY MORNING WE ARE GOING TO PREACH IN THE SAME TEMPLE ; which I believe will be such a thing as was never known in this country before. We expect it will be like an earthquake among the people, to hear that the Missionaries are preaching in the most celebrated temple in the Island. One of the idols in this temple is twenty-six feet long."

A number of still more interesting particulars, relative to the effects produced on the minds of the Priests of Budhu by the ministry of the Missionaries, are contained in the following extract of a letter from Mr. Clough to Dr. Clarke, dated January 8, 1816.

"The priest that wrote the poem, (a poem written in Cingalese, and sent by Mr. Clough to Dr. Clarke,) is becoming rather a celebrated person as a Christian. In some of our late preaching excursions, we have taken him round the country with us, when he addressed large companies of people, from 800 to 1000 at a time, in the most lively and eloquent manner ; and his character as a priest was so well known before his conversion, that wherever he comes, the people recognize him, and it is most charming to see the effects produced by his public speeches. The priests from almost every part of the country come to attend him, and contend the matter with him : some EVEN OUT OF THE INTERIOR, who knew

him, and had heard of his conversion. Great numbers of the superior order of priests are deeply convinced of the truth of Christianity. But, poor creatures! as soon as they throw off their priestly robes, if they are as rich as Solomon, they lose all, and have nothing to support them. It is our daily prayer, that God may provide an asylum for such characters, until the time come when the inhabitants will support them as Christian Ministers.

"We have, at this time, a fine youth, who had been studying many years for the priesthood, LIVING WITH US AS A SERVANT, who was so anxious to become a Christian, that he was willing to forsake his prospects as a priest, and become a servant to us. The circumstances which led to his conversion were rather singular. One day, Mr. Twistleton took Mr. Harvard and me to a village, about twelve miles from Columbo, to preach to the inhabitants. When we were about to return home, this young priest, with several others and their tutor, came up, all elegantly dressed in their priestly robes. They had been at a great feast, (i. e. idol-worship,) and were returning home. When Mr. T. saw them, he called out, 'Mr. Clough, there are some of your friends coming: go and speak to them.' I went, and commenced a conversation with the tutor; but he was so completely embarrassed, and unable to defend the essentials of his system, that the youths were struck, and began to reason with him themselves, after we had left them; and, notwithstanding all he could say, he could not satisfy the young man in question: so he forsook him and came to us, and would not leave us. We told him our situation as Missionaries; but rather than he would go back to his former mode of life, he threw off his robes, and BECAME A SERVANT TO US!!

"Since the above, another young priest has laid aside his robes; and Mr. Twistleton, whose generous soul is always ready to do any thing for the good of the cause of Christ, has kindly offered to allow him a small sum monthly, just enough to keep body and soul together, until he be qualified to act as a Christian Schoolmaster, or Catechist-master, when he will receive a small allowance from Government; but never any thing equal to what his situation as a priest would afford him."

The earnest calls of the Brethren in Ceylon, wearing themselves out with excessive labours, for additional help, and the encouraging prospects of usefulness in that Island, and other parts of the east, induced the last Conference to appoint four additional Missionaries to Asia; who sailed in December last. Mr. McKenny, from the Cape, had previously sailed for Ceylon: and Mr. Horner has since sailed for Bombay. On the arrival of the Brethren at Ceylon, Mr. Harvard was to proceed to Madras. Four others are also under designation to the same quarter of the globe.

Speech of W. Chamberlayne, Esq. at a late meeting of the Southampton Branch Bible Society, England.

Mr. Chamberlayne began with strongly expressing his attachment to the simple principle of the Society, as circulating the Holy

Scriptures without note or comment. He considered a principle by which the Scripture is delivered to the public in all its pure, genuine, and majestic simplicity, as worthy of most unqualified praise. If he stood in need of any authority for taking this particular view of the subject, he would profess that his own mind had been more influenced and confirmed by the well-known sentiment of Chillingworth, than by any other human authority whatever. He considered that, under the influence of comments, it too frequently happens, that the judgment becomes perplexed instead of enlightened; and that they are very often calculated to silence rather than satisfy the humble inquirer. He knew that, to this mode of viewing the subject, a sort of plausible objection was set up, in the assertion that there were difficulties in the study of the word of God, which none but an enlightened mind and superior understanding could overcome. He did not deny that difficulties existed, such as the "Jews" had viewed "as a stumbling block" and the "Greeks as foolishness." But he felt himself perfectly satisfied on this head, from the consideration that these difficulties do not touch our duties, nor affect the promised rewards of future happiness to them who faithfully discharge these duties. "Thou shalt love the Lord thy God with all thy heart and soul, and mind and strength, and thy neighbour as thyself," he considered as an injunction perfectly intelligible to the meanest understanding; and yet, from the same authority that delivered these two Commandments, we know that "on them hang all the law and the prophets." And even with regard to admitted difficulties, he viewed them as propounded by God himself; as placed in the depth of his wisdom, beneath the dark shadow of his throne; and unhallowed would be the hand that should draw aside the veil from those mysteries, which angels desire to look into. A Prelate of our own Church, however, he understood, had strongly objected to the circulation of the Bible, and had firmly stated these objections to be valid.—As to their validity, however, at present he must avow himself a complete skeptic: for, though he had indeed heard of objections, he had heard of them as of ghosts, of which every body has heard, and which nobody has seen. He had heard too of the objections of Dr. Poynter, the Pope's Vicar Apostolic in the Metropolis; objections which even went to the length of altogether excluding from the benefits of revealed religion every individual who did not receive his instructions on that subject from a Catholic Priest: objections, which would rather leave the destitute children of the poor to perish in complete and utter irrecoverable ignorance, than permit them to read even those parts of the New Testament, in a Roman Catholic version, which teach moral duties alone. He had heard of such statements with horror, as of an attempt to blot the sun out of heaven, and to poison or dry up the very fountain of living waters. But he was happy that such was not universally the disposition among all Priests of the Catholic persuasion; as he perceived with pleasure from the Reports of the Parent Society, that, on the Continent, some of them have even

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aided its progress. Deplorable indeed did he consider to be the state of the human mind, unblest with the advantage of those hopes and consolations which the Holy Scriptures afford : deplorable even in the midst of the most favourable external circumstances, of rank, affluence, power, and accomplishments. Such a state of mind he instanced from the memorable confession of the late celebrated Earl of Chesterfield ; who, having entirely excluded the Bible from a system of education which he had arranged for his son, had confessed at the close of his life, that all the gratifications of the past had been insipid, that all his present feelings were those of weariness and disgust, and that all his future prospects were cheerless. Unenviable indeed was such a situation to be considered, and beyond expression wretched, when contrasted with the hopes and prospects of the humblest and poorest individual, who knew the value of the word of God,

“ And in that charter read, with sparkling eyes,

“ His title to a treasure in the skies.

Placed as man is amidst the wonders of creation, he considered that it could not but be, that his mind should rise from nature upward to the God of Nature : but, when he had felt his situation in the midst of infirmity, and had exclaimed, “ Whither shall I go from thy spirit, and whither shall I flee from thy presence,” the next aspiration of the heart, the next prayer of the soul would be, “ Oh teach me thy Statutes !” It was the province then, of this Society, to circulate these Scriptures. To attempt to panegyryze them would be as fruitless as to attempt to gild the refined gold, or to add sweetness to the perfume of the violet : for omnipotence could not be exalted, infinity could not be expanded, perfection could not be improved. To circulate these statutes and ordinances, and to rejoice in the progress of their circulation, was the intention of this day’s assembly. Our other charities, great and glorious as they were, he considered as sinking into insignificance, when contrasted with this : as comparatively “ sounding brass and tinkling cymbals.” The first great want of man, after his animal wants have been supplied, is religious instruction. Open the book of God to the eyes of the people, unfold the sacred volume, and you yourselves become the weak, yet effectual instruments, of communicating the means of present grace and the hope of future glory.— Shut that volume, and you take away all that is estimable and dignified in life, and all that in death can afford consolation.

REFLECTIONS

Of Dr. Doddridge on the death of his eldest daughter, who lived long enough to give him very agreeable hopes as to her pious disposition.

“ I have been preaching from those words, *Is it well with the child ? And she answered, it is well.* But surely, there never was any dispensation of providence, in which I found it so difficult to say it. Indeed some hard thoughts of God were ready to arise ; and the apprehension of his displeasure against me brought my

mind into a painful situation. But it pleased God to quiet it, and lead me to a silent, cordial submission to his will. I see that I doted too much upon her; my heart was opened to her with a fond flattering delight. And now, O my soul, one of thy earthly delights is gone. Seek thy greatest delight in heaven, where I trust *my child* is; where I am sure *my Saviour* is; and where I trust, through grace, notwithstanding some irregularities of heart on this occasion, I shall shortly be. This circumstance, I must record, that I recollected this day, at the *Lord's Table*, that I had some time ago taken the cup at that ordinance with these words, "Lord, I take this cup as a public, solemn token, that, having received so inestimable a blessing as this, I will refuse no other cup, which thou shalt put into *my* hands." I mentioned this again to-day, and publicly charged the thought on myself, and christian friends who were present. God hath taken me at my word, but I do not retract it. I repeat it again with regard to every future cup. Much sweetness is mingled with this bitter potion, chiefly in the views and hopes of the *eternal* world. May not this be the beauty of this providence, that instead of her living many years upon earth, God may have taken her away, that I may be better fitted for, and reconciled to, *my own* dissolution, perhaps nearly approaching? Lord, *thy will be done!* may my life be used for thy service, while it is continued, and then, put thou a period to it, whenever thou plearest." The next evening after the funeral, he adds, "I have now been laying the delight of my eyes in the dust, and it is for ever hid from them. We had a suitable *sermon* from those words, *Dost thou well to be angry for the gourd?* God knows, that I am not angry; but sorrowful he surely allows me to be. Blessed Lord, I trust thou hast received my child, and pardoned the infirmities of her short, childish, afflicted life. I love those, who were kind to her, and those that weep with me for her: shall I not much more love *thee*, who art at this moment taking care of her, and opening her infant faculties for the business and blessedness of heaven! Lord, I would consider myself as a dying creature. My first born is laid in the dust; I shall shortly follow her, and we shall lie down together. But, O, how much pleasure doth it give me to hope, that my soul will rest with her, and rejoice in her for ever! But let me not center my thoughts *here*: it is a rest *with*, and *in*, God, that is my ultimate hope. Lord, may thy grace secure it to me; and in the mean time give me a holy acquiescence of soul in *thee*; and now *my gourd* is withered, shelter me under the *shadow of thy wings*."

Thus did this good man observe the *hand of God* in all the afflictive events, in which he was concerned; and so careful was he to improve every such occurrence, in order to strengthen his submission to the divine will, to weaken his attachment to the world, and to increase his value for the supports and consolations of religion. And how happy an effect this had to render his trials easy, and to make them subservient to his spiritual improvement, will be easily imagined by every pious reader."

RUSSIAN BIBLE SOCIETY.

By an obliging correspondent in Liverpool, we are favoured with some late and interesting intelligence respecting the exertions making in Russia to spread the Word of Life throughout the vast regions of that empire. We have room in this Number only for the following extract of a letter from the Rev. E. Henderson.

My dear Brother, *St. Petersburg, December 11-23, 1816.*

IT is now very long since we wrote to one another, owing, I believe, to the same cause, the expectation of our communicating our mutual details at your comfortable fire-side, which expectation, however, for reasons best known to infinite wisdom, has been entirely frustrated. The state of our dear brother Paterson's health, though the ostensible, cannot be looked upon as the real cause of my coming to this country, for I am happy to say, that he is by no means so ill as was represented. The pressure of business has, indeed, especially of late, somewhat reduced him; but he is again recruiting, and hopes to be able by the beginning of February to undertake a journey to Sweden, which I have no doubt will, by the Divine blessing, effect his complete recovery. Our Heavenly Father must, therefore, have had some ulterior end in view, in directing my steps to this place; and it is my duty to wait with humble patience and docility of mind, till he be pleased to make known unto me his holy will. In the mean time, there is no occasion for me to sit idle. Here is ample employment for *many* labourers in the Bible vineyard. With amazement you have contemplated the exertions of the Russian Bible Society in its dawn; you have watched its progress with a growing interest; and regarded the accumulation of its energies as one of the most surprising moral phenomena of the age: but these are mere incipient successes. Nothing may yet be said to have been achieved in comparison with what remains to be accomplished. Within the short space of four years, it is true, the Society here has printed the Scriptures, in whole or in part, in no less than sixteen different languages; yet it has been ascertained, that the languages and dialects used in this immense empire, constitute nearly an eighth part of those spoken on the face of the globe. Now, granting that some of these dialects approximate so nearly to each other as to be mutually understood by different tribes, and that others are current among a population so scanty as to render it advisable rather to teach them to peruse the book of revelation in another language, than be at the trouble and expense of translating it into their vernacular tongue,—what a number still remain in which the glad tidings of saving mercy have never been sounded! How great the aggregate of human beings under the Russian sceptre, whose minds have never been illumined with the light of the divine glory shining in the face of Jesus Christ! The time, however, the set time, appears to be come, when the true light shall shine on those that dwell in the land of the shadow of death; and all these shall gather themselves together and flow as one stream into the church of the living God, to learn his ways and walk in his paths, showing forth the praises of Him who called them out of darkness into his marvellous light. With you I had rejoiced to

hear, from time to time, of the spirit which animated, and the prosperity which attended the exertions of the Russian Bible Committee; but now that I have seen with my eyes what is going on here, and the manner in which the business is conducted, I must acknowledge, "the half hath not been told me." Here are men who view the Bible cause, I was going to say, in all the magnitude of its importance, but that is impossible; it is unattainable by the mightiest mind, either of man or angel; but they consider it as one of the most momentous subjects that can possibly claim their attention; and they act accordingly. Yet, joyful as it is on the one hand, it is grievous on the other, to think that with their utmost exertions, they cannot keep pace with the growing demands which are daily pouring in upon them from every quarter.

The call for the Slavonian Scriptures is loud and urgent. When it was recently intimated that 500 copies were to be sold, the repository was almost stormed; and the whole number went off immediately. *Not a mail leaves Petersburg without carrying along with it some copies of the word of God; and few return without letters of thanks, fresh orders, or the pleasing information of the establishment of new Societies.* We wait with the most impatient anxiety for the appearance of the brightest gem in the imperial crown of Alexander, the translation of the glorious gospel into modern Russian. Through this medium it will be rendered accessible to upwards of *thirty-four* millions of our fellow men. The translation is going forward. Pray that the Holy Spirit, under whose infallible inspiration the Sacred Writings were originally composed, may rest in an abundant measure upon the translators, that they may be enabled to give to their countrymen a luminous and faithful exhibition of the revealed will of God. The accounts from the Crimea are extremely encouraging. Jews, Mahomedans, and Pagans, seem prepared to receive the gospel. Mr. Paterson, of Karass, has been there this summer, and has had many opportunities of distributing the Turkish Tartar New Testaments. Imans, Effendi, and Mallahs, have received copies with much apparent gratitude and joy.

Let us bless the Lord for these tokens for good, and let us persevere in prayer and faith, and we shall yet see greater things than these. Surely these are glorious days in which we are privileged to live; and yet this is only the earnest and first fruit of the latter day glory. Let me hear from you soon, and do not forget to send me a budget of news.

ANNIVERSARIES OF BIBLE SOCIETIES.

The *N. Y. Female Auxiliary B. S.* held its Anniversary Meeting on Wednesday, the 25th inst. in the Assembly Room of the City Hotel; when the annual Report was read, and an eloquent address was delivered by the Rev. Dr. Romeyn. We expect to have it in our power to insert the Report in our next number.

THE ANNIVERSARY MEETING OF THE AMERICAN BIBLE SOCIETY will take place, agreeably to the Constitution, on the *second Thursday** (being the 8th day) of May next.

* Our readers will please to correct a mistake in the first Volume of this Publication, page 117, line 16. Instead of *Tuesday*, read *Thursday*.

THE CHRISTIAN HERALD.

VOL. III.]

Saturday, May 3, 1817.

[No. 6.

IN our last Number we inserted a letter from the Rev. E. Henderson, giving an encouraging account of the progress of the Bible cause in Russia. By the late arrivals, we have received other letters of that distinguished friend to the circulation of the Holy Scriptures; also other intelligence of the most cheering description concerning Bible and Missionary exertions in various parts of the world. The following very recent communication from our worthy and obliging correspondent at Liverpool will doubtless be read with no ordinary satisfaction. To souls susceptible of the elevating emotions of virtuous praise, and emulous of that distinction which is derived from being foremost in acts of beneficence to their fellow creatures, and in promoting the glory of God, the encomium which is passed upon the Christian females of this country, whose example has produced the noble effects stated in the communication, must be as gratifying, as it is honourable to that sex, whose praise-worthy deeds we have so often occasion to notice.

FEMALE BIBLE SOCIETY AT LIVERPOOL.

Extract of a Letter to the Editor of the Christian Herald, dated,

LIVERPOOL, 25 March, 1817.

DEAR SIR,

"A Ladies' Society for this town and neighbourhood has this day been formed under very favourable auspices. The patronage already obtained for the society is flattering; the Right Honourable the Countess of Derby, the Right Honourable Lady Stanley, Mrs. Canning, and several other ladies of rank and influence, having patronized it, a liberal subscription was entered into at the close of the meeting, which was held for the purpose of organizing the society; associations are about immediately to be formed, for the purpose of carrying the distribution of the scriptures into complete effect throughout the town and neighbourhood; and an association of Female Domestics is about to be also organized on Friday, under the direction of the Committee, for the purpose of supplying this useful class of the community with the lively oracles of God.

"Thus you will perceive, we are determined to keep pace in exertions for the cause of Christ with our brethren and sisters on the other side of the Atlantic; and it will, I am persuaded, be not a

82 *Letter from Rev. Mr. Henderson, at St. Petersburg.*

little gratifying to you to learn, that the example of the female worthies of New-York, Philadelphia, Boston, and other towns in the United States, has been mainly instrumental in bringing about the establishment of a society, which promises greatly to surpass in efficiency the gentlemen's society, and to promote, under God, the eternal welfare of many immortal souls. "As iron sharpeneth iron, so doth a man the countenance of his friend."

As I am not sure whether I have before given you the following extract of a letter from Mr. Henderson or not, I subjoin it, under the conviction that it will be found interesting.

Believe me, dear sir,

Your's, &c.

S — H —.

Extract of a Letter from Rev. E. Henderson, dated,

BIBLE-SOCIETY HOUSE, ST. PETERSBURGH, Dec. 29, O. S. 1816.

"It is pleasing to observe, that in its progress towards the attainment of the grand end of its establishment, the Russian Bible Society has been instrumental in awakening the attention, and calling forth the zeal and cooperation of all ranks and classes of men. Of the distinguished liberality of his Imperial Majesty, you have already been furnished with numerous proofs, of which the gift of the house, from which your correspondent addresses you, is none of the least. It is truly a noble building. It is 3 and 1-2 stories in height; is built of stone, and stands completely isolated on the east side of St. Catharine's Canal, on a portion of ground attached to the gardens of the Summer Palace. What renders the situation peculiarly remarkable, is its commanding the view of the churches belonging to most of the confessions, the members of which it is designed to supply with the words of eternal life. Nor must I omit noticing, that the next house towards the south, is the famous mansion formerly occupied by the Jesuits, who were obliged to decamp before the Bible Society could settle in the vicinity: so diametrically opposite to each other are these two bodies in their object and principles of action. In the interior of the house are properly two divisions, to which there is a separate entrance from either end, as well as a principal stair in the middle from the court. The first floor in the one end is chiefly occupied by the Depository. On the second, are the principal lodging apartments, one of which will be appropriated to the use of the Committee; the third floor contains the rooms of the depository, &c. The other end of the house is at present occupied by the printing, but it will be used as dwellings for the printers when the new office is ready. This office stands directly behind the house, and consists of a ground and upper floor; the one for the stereotype foundry, and the other for the printing. There is also a considerable plot of ground along with the house, which will make an excellent garden. Of the productive zeal of many of the first dignitaries of the Greek Church, Mr. Paterson has not failed from time to time to give you

an account. But have you heard the anecdote of the CHIMNEY SWEEPER? A master of this profession called lately at the house of a gentleman who is a member of the Committee, and after making some observations on the utility of the institution, presented it with a donation of *twenty-five roubles*! The gentleman remonstrated, that this sum was certainly more than his circumstances would allow him to give, but in vain: he begged to have his name put down *for the same sum annually*; and crowned his donation with the generous offer to clean the chimneys of the Bible Society house *gratis*, which must otherwise have cost the Society at least 100 roubles per annum. In the Tauridian peninsula, the Theodosian Bible Society has been very successful in calling the attention of the Russian soldiery to the importance of the Bible cause. These brave warriors, who have so nobly assisted in emancipating Europe from the iron fetters of despotism, are now coming forward as volunteers in the service of the Lord of hosts, against more formidable and more dangerous foes. Officers, privates, invalids, and in some instances whole companies have contributed to the funds of the Society. In one quarter, upwards of 300 roubles have been collected in this way; nor is it in this part of the army alone that an interest has been excited. An Auxilliary Society has lately been established at Mohileu, the Russian Head Quarters, and copies of the scriptures have been ordered by the Russian division serving in France. In short, the word of God grows and multiplies. It runs through this mighty empire, has a free course, (no postage either on letters or parcels) and is glorified!"

[The following extracts are from the last quarterly publication of the Correspondence of the British and Foreign Bible Society, dated Feb. 12th 1817.]

From the Rev. Professor Leander Van Ess. Marburg, August 29, 1816.

I AM solicited by multitudes who hunger and thirst after the Word of God. I could easily dispose of above 30,000 copies of my New Testament among Catholics, and of several thousands of Luther's Bible, among Protestants, particularly those with a large print. I have no more Bibles of Luther's version left; all the store in hand consists of a few hundred New Testaments; and I am truly concerned for the people who crowd around my house for Bibles, as well as for those who overwhelm me with written applications. My heart is almost broken at being obliged to send them away empty. May your noble Society not slacken in its generous efforts, but continue to do good, and to work while it is yet day, before the night sets in. May your Society continually hear the voice of multitudes offering up thanks for the peace and consolation which they have found in the Word of God; let it attend to the supplications of thousands still hungering after the

heavenly manna ; and may the God of mercy, who never leaves unrewarded those who dispense only a cup of cold water to the thirsty, incline your hearts to relieve these spiritual necessities !

From a Catholic Gentleman in Swabia. December 18, 1816.

THANKS to your Committee, the seed of the Word of God is now sown ; many, many a good soil has kindly received it. God will give it increase. A growth in divine knowledge, and an increase in faith and love to Jesus Christ, are already visible in many thousand souls. May it continue to prosper, and bring forth the fruit of the kingdom of God, both here on earth, and beyond the grave, where hope will be exchanged for a brighter and eternal contemplation of the glory of God !

A desire after the heavenly book of the New Testament shows itself among all classes, and is continually increasing. A great number of the Clergy in this Diocese are actively engaged in promoting a more universal knowledge of it. The moral effects, likely to be produced, are incalculable. A venerable old man of seventy-two, Chaplain in R—, had no sooner heard that I had sent some copies of the New Testament to the Dean of the Chapter, than he ordered his horses to be put too, and drove immediately to the Dean, fearing all the copies might be disposed of, and begged to let him have two dozen, saying to him : “ I am on the brink of the grave, what legacy more precious could I leave to my near relations than the invaluable word of our blessed Redeemer.”

I have been enabled to distribute, in the course of this year, 9436 copies of the Testament.

From the Bishop of Janina, of the Greek Church.

Janina, January 10, 1816.

As soon as I arrived in this place from Cyprus, I undertook, with renewed courage, to distribute the Modern Greek New Testament among my beloved people ; and I assure you, that at Candia, Cyprus, Rhodes, and wherever I was, I met with a great disposition to receive the Scriptures, and many applications from a distance.

I get what I can for the Testaments, but I never lose an opportunity of disposing of one, when a poor well-disposed head of a family, or an indigent clergyman, or a poor caravanist, desires to acquire it gratuitously. We are ardently desirous to have in our hands the whole Scriptures in Modern Greek ; and it never happens, when we meet together on the Sabbath day, in our place of worship, that we are not excited to pray for the welfare of the British and Foreign Bible Society, that it may extend its labours of love, and give plenty of Bibles in the vernacular Greek and Arabic languages.

From the Rev. R. Morrison.

Canton, China, June 8, 1816.

THE liberal grant of 1000*l.* made by the British and Foreign Bible Society, and mentioned in yours of January 6, 1815, has

been drawn for by me, and shall be faithfully appropriated to the objects of the Society. The second grant of the above sum, mentioned in yours of September 5, 1815, shall be forthwith applied as therein directed.

I have to return thanks to the Society for 100 English Bibles, and 100 English Testaments, sent out to my care by the ships of last season. I made the Chinese shopmen the distributors of Divine Revelation to English sailors and others. May the blessing of God ever attend the perusal of that sacred book.

We shall, of course, avail ourselves of all criticisms which may reach us, and also compare our translations with others which have been made, or which may hereafter be published. I sincerely wish that every labourer may have his due share of the approbation of good men now, and of posterity.

About eight months ago I went over the whole New Testament with care, and marked some errors of the press which had before escaped me. The Chinese Dictionary in which I am engaged, will gradually mature my knowledge of Chinese; and, should my life be spared a few years, the improvement of the translation shall be a constant object with me.

"At what period China shall bow to the sceptre of Christ," as you justly remark, "is a question with which we have no practical concern." It is our duty to employ the means we now have; centuries may roll away before that submission on their part shall be effected. I cherish the hope, that Christian knowledge will gradually enter by the return of natives from the Archipelago. It is a good maxim with the Chinese, first to attempt what is near and easy, before aiming at what is remote and difficult. Let us pay early attention to the Chinese living under a Christian Government at Java, and the other Islands. From among them I trust God will raise up men, who shall carry the glad tidings of salvation to their countrymen on the Continent.

I remain, &c.

Rev. John Owen.

R. MORRISON.

ASIA.

Extract of a Memoir, relative to the Progress of the Translations of the Sacred Scriptures at Serampore, in the year 1815.

In the course of the past year, the Pentateuch has been printed off in the Orissa language. This fully completes that Version of the Scriptures; and thus the whole of the Sacred Oracles are now published in two of the languages of India—the Bengalee and the Orissa.

In the Sungskrit, the Historical Books have been completed at press. In this ancient language, therefore, the parent of nearly all the rest, three of the five parts into which we divide the Scriptures are both translated and published—the New Testament, the Pentateuch, and the Historical Books. Two remain, the Hagiographa, which is now put to press, and the Prophetic Books, the translation of which is nearly finished.

In the *Hindee* language, the Historical Books are printed off: three fifths of the whole Scriptures are therefore published in this language. The Hagiographa is also put to press, and the Prophetic Books are translated. It was mentioned, in the last Memoir, that the second edition of the New Testament in this language was nearly finished: it is now in circulation.

In the *Mahratta* language, the Historical Books are nearly printed off: the Pentateuch and the New Testament have been long in circulation. After these, ranks the *Shikh*, in which the New Testament is printed off, and the Pentateuch printed nearly to the end of Exodus.

In the *Chinese*, the Pentateuch is put to press; but various circumstances have concurred to retard the printing. The method of printing with moveable types being entirely new in that language, much time is necessarily requisite to bring it to a due degree of perfection. The present type in which we are printing, is the fourth in size which we have cut, each of which has sustained a gradual reduction. This last, in which we are printing both the Pentateuch and the Epistles, is so far reduced, that, while a beautiful legibility is preserved, the whole of the Old Testament will be comprised in little more than the size of an English Octavo Bible, and the New Testament will be brought into nearly the same number of pages as an English New Testament. The translation of the Old Testament is advanced nearly to the end of the Prophet Ezekiel.

In the *Telinga* language, the New Testament is more than half through the press. In the *Bruj*, also the New Testament is printed nearly to the end of the Epistle to the Romans. Three of the Four Gospels are finished in the Pushtoo or Affghan language, the Bulochee, and the Assamese. Those in which St. Matthew is either finished, or nearly so, are, the Kurnata, the Kuncuna, the Mooltanee, the Sindhee, the Kashmeer, the Bikaneer, the Nepal, the Ooduyppore, the Marawar, the Juypore, the Khassee, and the Burman languages.



WESLEYAN MISSIONS.

Vindication of the Missionaries in the West-Indies.

THE conduct of Missionaries in the West-Indies having been the subject of remark in Parliament, we are happy to give circulation to the statements and reasonings of the Committee on this important matter, and their forcible appeal to the common sense and conscience of mankind.

In presenting the state of this Mission, the Committee cannot refrain from adverting to those charges which, in different publications, and elsewhere, have been urged against the attempts made by the Methodists, and others, to christianize the Negro Slave Population of the West-India Colonies. Instruction has been represented as indirectly tending to produce insubordination; and the Missionaries, as, in some instances, the direct and zealous instigators of insurrection and disorder. The dreadful and lamenta-

ble catastrophe at Barbadoes was attributed to these causes ; and, to make the deeper impression, it was pretended, that the slaves in the other islands were ready to follow the example ; and that one necessary means of precaution against the apprehended evil, was to impose restrictions upon, or totally to prohibit, the preaching, and especially the itinerant preaching, of Missionaries.

Such are the allegations which have been urged against Missionary Labours, in those important dependencies of the British Empire : and, as far as they made their appearance in a late debate, on the Slave Registry Bill, in the House of Commons, they met with a sufficient refutation, in the full and honourable testimony borne to the peaceable and proper conduct, and the useful exertions, of the Methodist and Moravian Missionaries, by his Majesty's Ministers. And the Committee feel themselves bound to acknowledge, in the most respectful manner, the prompt and able assistance, rendered by Joseph Butterworth, Esq. in Parliament, on the occasion. By his exertions, the attention of the House was called to those unexpected charges, which had been made on a preceding evening : and the whole issued in such explanations, on the part of those who, from insufficient or misleading information, had expressed suspicions of the conduct of the Missionaries ; and such testimonies, on the part of his Majesty's Government, as must have convinced the Public, not only of the innocence of their demeanour, but of the connection of their labours with the civil improvement and happiness of the islands.

The Committee can boldly assert, that none of the Methodist Missionaries, in any of the islands, can justly be charged with preaching sedition and insurrection. On the contrary, AS THEY HAVE BEEN CONSTANTLY INSTRUCTED, they have avoided all interference in the civil relations between masters and their slaves ; have inculcated submission, diligence, and fidelity, as essential branches of Christian Morality ; and have, in all cases, subjected to reproof, or excluded from the Society, all who have failed in those duties. So established has been the character of the religious slaves for loyalty, that, in some of the islands, under the apprehension of hostile invasion, Methodist and Moravian Negroes have been employed for military purposes, to the exclusion of all others : and so fully has it been understood, in the West-Indies, that the Negroes taught by the Missionaries become superior to those who are left in their Pagan ignorance and vice, in industry, sobriety, and faithfulness ; that their price at the public auctions has been greatly advanced, by the statement of the fact, that they were Religious Negroes.

Evidence of this kind might be collected from every island, where the religious instruction of the slaves has been permitted ; and, so utterly unconnected was the insurrection at Barbadoes with Missionary Operations, that it is a fact, which well deserves notice, that they have been met there with more than usual resistance ; that very little has at any time been done toward the instruction of the Negroes ; and that, at the time of the insurrection,

and for many months preceding, there was no Methodist Missionary on the island. The fair inference, indeed, from the whole view of the case is—and an inference not of friends only, but of enemies,—that if the slaves of Barbadoes had been diligently instructed and brought under the influence of the Gospel, no such event would have taken place.

The opposition which has, at different times, been manifested in the West-Indies, to the communication of religious instruction to the coloured population, has never been able to ground itself upon a single instance of the pernicious tendency of knowledge and Christianity. Such a pretence can never be admitted, by any man who either understands the nature, necessary operation, and influence of truth and godliness; or has paid any attention to that mass of evidence, in favour of the effects of Christianity upon the civil quiet and happiness of mankind, which has been rolled down the stream of past ages, for the instruction and direction of the present.

To convert the enslaved blacks of our Colonies, is no new project. It has entered into the plans of Christian Philanthropists, both of the Established Church and of other religious denominations. The Society for the Propagation of the Gospel, and the Christian Knowledge Society, made this one part of their plans. It engaged the attention and deep concern of that excellent prelate, Bishop Porteus; and it is a work, which will call into active operation the zeal and piety of British Christians, so long as the value of immortal souls is appreciated, and the political interests of the whole empire are rightly understood. An empire founded upon ignorance and vice, and which attempts to support itself by the worst species of exclusion as to any part of its subjects, (their exclusion from the privileges and blessings of its religion,) is an empire without a root and without foundation: it is unblest by man, and has no claim to the blessing of God. A column on the sand is a feeble emblem of its frailty.

The Committee, therefore, fully persuaded, that, in prosecuting the work in the West-Indies, they are accomplishing the best ends of patriotism as well as of piety, again commend this department of their Missionary System to the benevolence of the public. The prejudices which prevailed, in some places, and among some persons in the islands, against the instruction of the slaves, are gradually giving place to better views. Like the opposition formerly made at home against the education of the poor, they must yield to more extensive experience, and a calmer consideration of the subject; and nothing is necessary, but a prudent and inoffensive perseverance on the part of the friends of Missions, and a simple dependance on the Divine Aid, to make their cause triumphant over the ignorance and vices of the children of Africa, and over prejudice and opposition themselves.

The Committee can vouch for the general character and peaceable demeanour of the Missionaries. They are connected with no political party. They are even wholly unconnected with

those great political philanthropists of the country, whose labours in the British Senate for the melioration of the state of Africa and the condition of her sons, have crowned them with imperishable honours, and allied their names to the grateful recollections of succeeding ages. THEY HAVE NO POLITICAL OBJECT WHATEVER. Their work is wholly to instruct the ignorant, to reclaim the vicious, and to save souls. To these sole and exclusive objects, their attention has been constantly directed by the Committee; and, if any of them have failed to prosecute this design by all peaceable and inoffensive means, or mixed with it any other and foreign object, none can be found more anxious than the Committee, to obtain knowledge of the fact, and to subject the party to censure or recal. But the Committee know of no such facts; they believe that none such exist; and they can, therefore, commend the Missionaries employed in the West-Indies to the confidence and patronage of the religious public, as men who have made "full proof of their ministry, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as poor, but making many rich."

Number of Members.

After a brief survey of the state of the Missions in the different Islands, the Report gives an enumeration of the Members in connection with the Society in the West-Indies, the total number of which is 18,938.

The whole net increase of members in the West-Indies, for the present year, is, therefore, 1082: and, when it is considered, that the Societies there have a regular discipline of the same kind as that of the Methodist Societies at home, a discipline which the Missionaries are constantly enjoined to enforce, there is sufficient reason to conclude, that the increase of members in the West-Indies, which, through the Divine Blessing, has been yearly experienced, is an increase, generally, of real converts to truth and righteousness; over whom Christian Benevolence may rejoice with peculiar satisfaction, as men *turned from Pagan darkness to light and from the power of Satan unto God*. A far greater number have been brought under the instructions of the Gospel, as regular hearers; and the general state of this Mission, which has already placed the benefits of Christianity within the reach of at least one third of the Negro Population of the British Colonies in the West-Indies, promises, in conjunction with the efforts of other Christians, at no very distant period, and should no obstacles be interposed by ungrounded fears and a false policy, entirely to banish African Superstition from the Islands; to afford religious instruction to the mind of every slave; and, by implanting the principles of true religion, to effect, not only individual happiness and improvement, but the political advancement and security of those interesting portions of the British empire.

To this scene of Missionary labour, the last year has added the important station of St. Domingo. To that part of the island

90 *Conversation of a converted Hottentot, and his Master.*

which is under the Presidency of Petion, the Committee have appointed two Missionaries ; the special permission of the Government having been promptly obtained. The number of inhabitants, the religious and civil freedom enjoyed in that State, the want of Ministers, and the general desire of the people to be assisted in their religious concerns, are circumstances which seem to give to this new enterprise the sanction of a Providential designation, and afford great hope of the happiest results.

MORAVIAN MISSIONS.

EXTRACT FROM THE DIARY OF GNADENTHAL, CAPE OF GOOD-HOPE.

Philip, a converted Hottentot, on his return from the country, related, that the Baas (his master) had been quite pleased to see him, having been lately deeply concerned on account of his own unregenerate and unhappy state, without the knowledge of God, and any enjoyment of spiritual comfort, and that he was now searching after what was good. He one day went with Philip along the beach, to catch fish, when the following conversation took place. *Farmer.* " I am not a little surprised, Philip, to see how the wretched, drunken Hottentots, when they get to Gnaden-thal, and hear the word of God, truly receive grace and mercy, and become quite another kind of people. I was born a Christian, and instructed in religion from my childhood ; I possess a bible, and frequently read in it, and I find all this wanting in me."—*Philip.* " Yes, Baas ; I can't read, but I have retained in my memory what I have heard read out of the word of God. (He then related the parable of the labourers in the vineyard who were called to work at different hours of the day, and yet all received the same compensation. *Matthew xx.*)

" My Baas, it is with you as with the man that had worked so long in the vineyard. You have from your childhood been taught to read and to pray, and we poor Hottentots have but a few years ago heard the word of God : that our Saviour has thought us worthy of such grace, and bestows so much blessing upon us, even in this world, is what we could never have deserved ; but, my dear Baas, do not be displeased with our Lord, because he is so good.—Neither have *you* deserved what He has given to you, but He will give you yet more, if you are thankful, and obey the voice of His Holy Spirit." During this conversation the farmer seemed much affected, and at last began to weep, and said : " Philip, I never understood these things as I now hear you explain them. Have you been admitted to the Holy Communion ?" *Philip.* " Yes Baas ! and you certainly partake of the same favour." " I do," replied the farmer. *Philip.* " May I ask how often you have received the sacrament ?" *Farmer,* " Only once in my life, for I feel myself unworthy of it." *Philip.* " My Baas, suffer me to advise you. Seek to know Jesus as your Saviour ; surrender your heart to Him, and go the next time to the sacrament ; for in that we receive heavenly food for our souls, and divine strength to support *our feeble faith* ; and in the wine and bread we enjoy spiritually

His body broken for us, and His blood shed for the remission of our sins." The farmer afterwards followed the Hottentot's advice, and found himself greatly comforted and blessed by his attendance at the Lord's table in his parish church. When Philip some time after called again upon him, to excuse himself, that he had been prevented by illness from finishing some work he had given him to do, the farmer gave no answer to any thing he said, which made Philip think that he was angry with him, and he therefore went away. But having gone a field's length from the house, he returned, and repeated his request, that the farmer would excuse and forgive him, and tell him so. The farmer replied : " Philip, I was not angry with you, I was only considering what I should do for you, and now I give you twelve measures of corn, just as much as I should have done, if you had finished your job : for I acknowledge you to be my teacher, and have to thank you for the great good I have enjoyed : therefore I owe you much more than I now give you." Philip answered : " No, Baas, you must indeed not talk so to me ; for it might appear, as if you were not converted to God, but to me, and consequently made me a god. If I thought so, I would stay in my poor hut at Gnadenthal, and never come hither again. But if you will give the corn out of charity to a needy Hottentot, I will accept of it with many thanks, and do another job for you, instead of the former."



JUVENILE DEPARTMENT.

THE ROBBER'S DAUGHTER. *Founded on Fact.*

As the amiable Miss Martha Field was walking one morning on the lawn before her father's house, she heard a noise at the gate, and looking round, saw a poor little girl open it, and run towards her. She appeared about nine years old ; she had neither shoes nor bonnet on, while a few patched rags, rudely hung together, composed her clothing. Yet, though so meanly clad, her dark blue eyes glistening with tears, and her rosy sunburnt face shaded with flowing curls, and her simple intelligent look, and the unconscious wildness of her manners, much interested Miss F. as the little gipsy-looking girl drew near. " Please Ma'm" said the child, weeping as she spoke, " my mammy's very ill, my mammy's very ill, and father says that she will die, and leave poor Betsey, and he told me to run to the Squire's and beg for some good things to make poor mammy well again." Don't cry so my poor little girl," said Miss F. kindly and condescendingly, " we'll try what we can do for your poor mother, and I hope she'll soon get well again. Pray what is your name, and where do you live ?" " Ma'm, I'm Betsy Brown, and we live on the side of the hill in the forest, just by the rock, all alone by ourselves, and we hav'nt got any body to help us now mother's ill." " Come into the kitchen, Betsey Brown, and sit by the fireside, and you shall have something to eat, and I'll try what we can do for your sick mother."

Miss Field immediately went to her father, and told him all the

circumstances of the case, and asked him what should be done for the poor family. Mr. F. said that the father of the little girl was the notorious "Bill Brown," the robber and poacher, that he lived about three miles off, and that it would be too dangerous to go alone. "My dear father," replied Miss Field, "perhaps this poor woman is perishing in dreadful ignorance, surely it would be a great kindness to do something for her in such an awful situation; cannot I go and see her? it may perhaps do some good, and there is no time to be lost." "My dear Martha," said Mr. Field, clasping his daughter to his bosom, "I love your kind and generous spirit, in compassionating the most forlorn and wretched; go with the poor girl, let your brother James accompany you, and the coachman shall follow you with some medicines and nourishing things which you may find useful to the poor woman."

Miss Field immediately ran to get every thing ready; and in a short time she set out, accompanied by her brother and Betsey Brown, and followed by the coachman. As they walked across the meadows, they entered into conversation with the little girl, and were pleased in noticing the natural quickness and simplicity of the child. They found that she had been totally without instruction, and could not even say her letters: she did not know that she had a soul, and never heard of God or Christ, except from her father's oaths and blasphemies. Miss Field asked her if she would not be glad to go to the Sunday school, to learn to read her book, and to become wise and good. "O yes," said she, "I wish daddy would let me go to the Sunday school, I have often asked him. My cousin, Anne Jones, who has been in the school some time, reads so well, and has such nice pretty books given to her, that I should be very glad to go too, if I might."

Thus conversing, they came to a very dreary part of the forest, almost impassable; here their little conductor showed them the way between the brambles and underwood, running before them, and pointing out their path. At length, in a very solitary part of the forest, they saw the smoke ascending from a concealed spot, and the little girl pointing between the trees, exclaimed, "That's where we live Ma'am." It was a rude hovel indeed, apparently built in an old quarry; the walls were made of mud and sticks interwoven: and the roof composed of thatch and brambles. A lurcher dog stood sentinel at the cottage door, and barked furiously when he saw strangers approaching; but the little girl fearlessly ran and hugged him round the neck, and commanded him to be quiet. As Betsey Brown opened the door, they saw a tall fierce looking man in the house, and Miss F's heart began to betray her; but such is the effect of kindness and condescension, even on desperate characters, that the robber pulled off his hat and loaded the kind lady and gentleman with ten thousand thanks for coming to visit his wife in the time of affliction. Betsey brought a stool for the lady to sit down by the poor woman; she approached to her, and found her in one corner of the hovel, lying on a miserable bed of straw, covered with a few rags and an old cloak, while the blasts

of the forest drove pitilessly through the crevices of the mud walls. Miss F. found the poor woman in a very weak state indeed; but on giving her some cordials and nourishing food, she revived a little, so as to be able to thank her for her kindness. Miss F. embraced the opportunity of speaking to her on the concerns of her soul. "Alas!" said the wretched woman, "I have never thought of God while health continued, and now alas! 'tis too late; I feel that I am dying, and that without a hope. O my poor children! William, William, let my poor children go to the Sunday school, this is my dying request, in order that they may be saved from the miserable end of their mother." She said this with a wild and agitated tone, and then fell back and groaning deeply, expired.—The scene was even too affecting for the stern robber, and big tears rolled down his hardy face, like drops of water oozing from the rugged rock. Poor Betsey, when she saw that her mother's eyes were shut, and felt her hands growing cold, and could get no answer to her questions, did cry most piteously; and her little brother did weep because sister wept; and all the party wept for grief or sympathy. 'Tis enough to make the Christian weep, to see a fellow-immortal on the verge of eternity, without a hope; to attend the death-bed of a sinner, and hear the last mortal sigh as the awful introduction to never ending "weeping and wailing and gnashing of teeth." Oh that those who are living in sin, careless of God and their never-dying souls, would lay this thought to heart, and consider what their situation will be on the bed of death, unless they now fly for mercy to "the Lamb of God who taketh away the sins of the world."

Miss Field and her brother, after obtaining William Brown's solemn promise to attend to his wife's dying injunction and send the children to the Sunday school, left the cottage, with many painful feelings, after desiring the coachman to render the distressed family all the assistance in his power. When they returned to their father's house, the affecting scenes they had witnessed afforded them, in the moments of reflection, many solemn and salutary lessons, and they firmly resolved to use their most strenuous exertions to rescue the poor children from the peculiar dangers and temptations to which they were exposed.

In a few weeks, Miss Field and her Brother called again at the Cottage, and by their earnest persuasions and the girl's constant entreaties, William Brown at last consented to send his children to the Sunday school, on the next Sunday, if they would give them some clothes, which they agreed to do. When they left the house, poor Betsey followed them through the forest, thanking them with all her heart for their great kindness. When they returned home, Miss Field immediately set to work to prepare a new dress for the girl, and James engaged, out of his pocket-money, to pay the tailor for a complete suit for the boy. On Saturday the clothes were sent to the cottage, and when the poor children saw them, they thought no people in the world would be so smart as they. As for Betsey, she could hardly sleep all Saturday night for thinking of

the sunday school ; " O what a fine thing it will be to go to the sunday school ! to see so many good children together, and to hear them all sing ; and to be taught by the good dear ladies and gentlemen ; and for the Squire to talk to us, and to pray with us, was there ever so fine a thing in the world as to go to a sunday school ? " As soon as ever it was light, up jumped the little girl, and put on her clothes in haste, Alas ! she had never learned to kneel by the bed side, and to beg God Almighty's blessing : no pious mother taught her to lisp an infant prayer, and told her that God would deign to hear a child's requests. How great the value of a pious mother, or father, or teacher, who instructs the young to begin and end the day with prayer and praise. Betsey then awoke her little brother and dressed him ; after which they took their brown bread, and their porringers of milk, and soon set off on their journey to the school. The larks sang sweetly, the lambs played cheerfully, and they were as happy as either, while they walked across the meadows to the school.

Soon the children approached near to the school house : 'tis a neat white-washed cottage in the church-yard, just by the yew tree. Miss Field saw the little strangers approaching ; and going out to meet them, she took hold of them, one in each hand, and led them into the school. What a number of nice tidy looking boys and girls were there ; they seemed as happy as happy could be ! Squire Field then put down their names in a book, and told them to be good children, and to come to school in good time, and to mind what their teachers said. " Was there ever such a kind man in the world as Squire Field ? " said Betsey to herself. Then all the children stood up and sung a hymn. How sweet are the notes which children raise when their gentle voices join to praise the God of mercy and the Saviour of sinners ! Then they all kneeled down, and Mr. Field prayed that God would bless poor children, and forgive all their sins for Jesus Christ's sake, and make them good and wise in the days of their youth. How ought all good children to love those who pray with them and for them ! Then the children went to their teacher ; they moved regularly and quietly to their places, like soldiers at the word of command.— These were quite new scenes for poor Betsey, she had never seen any thing of the kind before, and was often saying to herself, " What a fine thing is a sunday school ! "

When Betsey began to learn her letters, she found the work very difficult at first, because she had never been accustomed to any thing of the kind before ; but as she was resolved to try hard, and her teacher kindly encouraged her, she soon improved. At the end of school time in the morning, she found that she knew the three first letters, and well pleased was she to say A, B, C, and to know each one of these famous letters. When school was over, after singing a verse or two, all the children went to church, marching in a row, two and two : what a pleasing sight was this, it wonderfully delighted our young cottager. She was at first rather rude, and too fond of looking about, because she had never been taught better ; but when she was told any thing was wrong, she

tried not to do so again, and always minded what was said to her. Soon the children were all seated in the church, and their teachers with them; Betsey was pleased to see the church quite full:—there were the Squire and his family, and his servants; ever so many farmers, with their wives and their children; and the decent labourers in their homely dress: and the people did pray and sing, and the organ played sweetly, and the parson preached excellently: “Surely,” said Betsey, “the church is the finest place in the world.”

When the service was over, our little cottage girl and her brother went back to the school, to eat their bread and cheese which they had brought with them for dinner: while the clear bubbling stream which flowed through the village, furnished them with a pure and wholesome beverage. In the afternoon the children returned to school, and Betsey felt increasing pleasure in learning her book, and found at the end of the Sunday that she could say the first six letters. As the evening drew on, our Sunday school girl walked home, and went part of the way with her cousin Anne; she was quite delighted with the day's employment; a new world appeared to be opening to her view, and she could think and talk of nothing but the Sunday school. Her cousin Anne, as they were going through the fields, told her to try and remember her letters, and to say them over very often during the week. “Here Betsey,” said she, “mind what I say, and then you won't forget your letters: there's the first, A, that stands for your cousin Anne; B stands for you Betsey, C stands for the Church; D for your favourite Dog, E for your brother Edward, and F will put you in mind of Miss Field.” “Oh what fine things these letters are,” said Betsey, “which can put us in mind of so many things, I shall be so glad when I know all my letters, and can read as well as you Anne; I do so love going to the Sunday school, and I shall so long all the week for next Sunday to come, I wish every day was a Sunday.” “Well, cousin, I am glad you love your school and this way of spending your sabbaths; you and I can say, in the words of my favourite hymn,

I have been there, and still will go,
'Tis like a little heaven below;
Not all my pleasure and my play,
Shall tempt me to forget this day.”

Betsey Brown was so pleased with these lines, that before they parted, she made Anne promise to teach them to her in the week. When Betsey and her brother arrived at home, they both thought that they had spent the happiest day in their lives; and even when she fell asleep, in her dream, she was thinking of all she had seen and heard. Poor simple-hearted children! sleep in peace on your beds of straw: “holy angels guard your heads,” nor do they scorn your mean abode, or overlook your lowly couches!

In the next number we shall learn how Betsey Brown improved by attending her Sunday school.

The Crown Prince of Sweden, has presented, besides 40,000 dollars to the establishment for Swedish invalids—12,000 dollars to two work-houses here—9000 dollars to two poor-houses— 10,000 dollars to a Foundling Hospital—to the fund for the Bashful Poor, (*schamhafte arme*.) 5000 dollars—and to the establishment for the Deaf and Dumb, 4000 dollars—beside these, great sums are mentioned for improving the metropolis—for presents to several Generals and Officers—for loans to the land-owners, peasants, manufacturers, and to the service of distressed families. In all this, we recognize, the Prince, who once, when he was the General of a hostile army, caused bread to be distributed during the winter, at his expense, to the poor in Hanover.—*Stockholm paper*.

AMERICAN BIBLE SOCIETY.

The following Societies have declared themselves *auxiliary* to the National Institution :

- “The Hampden B. S.” (Massachusetts.)
 - “The Lynchburg B. S.” (Virginia.)
 - “The Auxiliary Female B. S. of the County of St. Lawrence.” (N. Y.) instituted in February, 1817.
 - “The Seneca County B. S.” (N. Y.) formed in April, 1817.
 - “The B.S. of Cumberland County,” (Pa.) formed 2d April, 1817.
- Also, at Connellsville, (Pa.) it has been resolved to form a Bible Society, auxiliary to the American Bible Society.—A meeting for organizing the same is announced for the 1st May instant.
- These make the number of auxiliaries to the American Bible Society to be *Ninety-three*.

BIBLES PRESENTED FOR THE LIBRARY OF THE AMERICAN B. S.

April 16. By *Rev. F. C. Shaeffer*, A German Bible, Luther's, Quarto, Germantown, (Pennsylvania) 1776. The first edition of a Bible in the European language printed in America.

By *Dr. David Hosack*, The Bible, English, Folio, printed in Philadelphia for John Thompson and Abraham Small, from the hot press of J. Thompson, 1798.

20th April. By *Mrs. Minto* of Princeton, (N. J.) an English Bible, Quarto, Cambridge, Field, 1668. This Bible was used to correct the first quarto edition of Collins's Bible, Trenton, (N. J.) 1791, as the most perfect Standard Copy of the English Bible that could at that period be procured in this country.

April 28th. By *Samuel Bayard, Esq.* of Princeton, (N. J.) A French Bible; with notes from the Flemish Bible of Deodati and others, Maps and Tables. The whole arranged by Samuel Demarets, Doctor and Professor of Theology in the University of Groeningen and vicinity, and Henry Demarets, his son, Pastor of the French Church of Delft. 2 Volumes L. & D. Elzevier, Amsterdam, 1659.

By *Messrs. Kirk and Mercein*, Scott's Bible, 6 Volumes, 8vo. Whiting and Watson, N. York, 1810.

By *Egbert Benson, Esq.* a Dutch Bible, with Psalms set to music, 24 mo. Dordrecht, 1718.

THE CHRISTIAN HERALD.

VOL. III.]

Saturday, May 10, 1817.

[No. 7.]

EXTRACTS FROM THE CORRESPONDENCE OF THE BRITISH AND
FOREIGN BIBLE SOCIETY.

From the Rev. J. C. Supper, Secretary to the Java Auxiliary Bible Society,

Batavia, Aug. 12, 1816.

I have the pleasure, in the name of our Society, to assure you, that the contents of the highly esteemed letter of your Committee, as well as their present of £500, caused an extraordinary sensation of joy, and greatly animated us to proceed in our labour.

The Chinese New Testaments, which the zealous Missionary, Mr. Milne, (who is now in Malacca) distributed among the Chinese in this neighbourhood, and those which I had the means of distributing, have been visibly attended with blessed effects. A member of my Portuguese congregation came to me, last week, and said, "I am acquainted with some Chinese, who generally come to me twice a week, when the word of God is the theme of our conversation; they have read the Chinese New Testament, and find the contents of it of far greater excellence than those of any other book they have ever read; yet they do not understand every thing that is said in it, and therefore apply to me, to explain and clear up some passages which they cannot comprehend. I then give them such illustration on the subject, as I recollect from your discourses." This Portuguese is one of my Catechumens, and, thanks be to God, I may say, that he is my crown, and the first fruit of my labours here. *These Chinese have already turned their idols out of their houses, and are desirous of becoming Christians.*

Another of my Portuguese pupils came to me, a few days ago, and told me, "that a certain Chinese, who had read the New Testament in his mother tongue, visits him three times a week, to converse about the doctrines of Christianity; he seems to love Jesus Christ better than Confucius, and wished I would give him a few more books in the Chinese language; *he has, likewise, turned his paper idols out of his house, and is ardently desirous of becoming a Christian.*"

I was lately on a visit to a gentleman, where one of the richest Chinese in this country was also a guest. He spoke to me in Dutch, and said, "I have read Mr. Morrison's New Testament with pleasure; it is very fine, and it would be well if every one led such a life as Jesus Christ has taught them to lead." I cannot describe to you what effect these words, spoken by the mouth of a Chinese, had upon me.

I commenced a discourse with him about his many idols, and said, "You believe, by the doctrines of Confucius, that there is but one God who has made heaven, the earth, man, and every living

creature." "Yes," answered he; "but God is too far above us; we dare not address ourselves to him, without the intervention of the demi-gods." I then said, "As God is the Creator of mankind, should we not, therefore, call him our common Father?" "Yes, certainly!" was his reply. "Well, if this be admitted, are not children obliged to place confidence in their father?" Answer—"Most assuredly." In what consists this trust?" No answer. "Are not you a father of five sons?" "Yes," was his reply. "And, now, what would you think or do, if three of your sons took it into their heads to paint images upon paper, or carve them out of wood; and when finished, pay them all the veneration, and put that confidence in them, which are justly due to you, as their father? Would you quietly submit to such conduct in your sons?" "No; I would severely chastise them, and place them in a mad-house, as labouring under a fit of insanity." "But, if they acknowledged, by way of exculpation, that, from the great veneration they had for you as their father, they could not venture to approach you but through the intercession of images which they themselves had made, what would you say then?" I should answer—"I have chastised you for your want of confidence in me; these images being unable to hear, see, move, or help themselves. I pronounce you to be out of your senses." "But," said I, "do you act more wisely than they, when you worship the idols in your temples, and pay every honour to them in your houses, which is due to our Heavenly Father only?" "Ah!" replied the Chinese, "we have never directed our views so far; but I am convinced that our idolatry can never be pleasing to the only true God, and that, by so doing, we provoke his vengeance upon us."

The conversation being ended, he went home, seemingly dissatisfied with himself; and, on his arrival there, *tore all the painted images from the walls, and threw them into the fire.* He has never since frequented the Chinese Temples, and contents himself with reading the New Testament, and other Religious Writings, with which I supply him from time to time. Is it likely that this Chinese is far from the kingdom of God? Is not the grace of God, and the power of the Holy Spirit, able to convert even Chinese to the true Christian faith? Many of the Europeans here are inclined to doubt this, and, therefore, look upon my labour as an unnecessary waste of time; but their seemingly repulsive doubts animate us to greater zeal, and strengthen our faith and hope, that God will convince such unbelievers, by the evidence of facts, that the labours of his servants among the Chinese, will not be "in vain in the Lord."

I sold, lately, two more copies of the Arabic Bible to a Mahomedan Priest of the first class, and another to one of the Governors of a district in the interior; each for five rix dollars.

One of my pupils reads the Holy Scriptures with Mahomedans, three times a week, converses with them upon what they have read, and they join in prayer in his own house afterwards. One of the upper servants of a Mahomedan Mosque told him the other

day, "I have served many years in our temple; but have never yet heard so many agreeable truths from the priests, as are contained in your Christian Koran. I look upon the Christian worship, as the best and most intelligible; and, since you have taught me to pray, I always feel a peculiarly agreeable repose to my mind, when I have prayed in a morning or evening, such as I never experienced before."

Extract of a Letter from Rev. E. Henderson.

Petersburg, December, 28, 1816.

THROUGH the medium of the different Reports, I doubt not but you are already in possession of the most important data relative to my labours these two or three years past. The Bible Society flourishes almost universally; and though many have been induced merely from motives of a worldly nature to become subscribers, and otherwise to help forward the Institution, the good that results from local efforts of this description is incalculable. The infidel point of view in which the Bible was regarded, is lost sight of by multitudes here, their attention being again directed to its contents and thousands, yea tens of thousands, who were hungering and thirsting after the spiritual information contained in it, now find that food of which they stood in need. There are now few places in the North of Germany where Bible Societies do not exist, and from which, as a centre, the influence of revealed truth operates to a greater or less extent on the surrounding country. In the duchies of Sleswig and Holstein, Auxiliary Societies are forming in each deanery, and in some of these, Bible Associations are forming in every parish. The central establishment in that part will publish a Report in the spring, which I have every reason to expect will furnish the friends of the cause with a great deal of new and highly interesting matter.

A glorious day seems to be dawning upon Russia. You know what has been done since our dear friend Mr. Patterson came here in 1812. The energies of this vast empire have been called forth against the disturber of the tranquillity of Europe; they are now called forth against the prime enemy of all order and peace, and lending most powerful aid in the mighty exertions that are now using for the dissemination of the saving truth among all nations.—There are now not fewer than *nineteen* Auxiliaries or Branches in the empire, and the 20th is forming in Wiætha on the confines of Siberia. The demand for the Scriptures is increasing every day, and our utmost efforts are unable to satisfy them. The Slavonian Scriptures in particular are much sought after. We have lately received intelligence from the Crimea, of a very flattering nature. Jews, Mahomedans, Pagans, and nominal Christians, discover an ardent wish to possess the New Testament. A considerable number of the Tartar Turkish New Testament, printed by the Missionaries at Karass, have been distributed among Imans, Mallahs, and Effendi, who have discovered much joy and gratitude on receiving the gift. A second edition is printing in Astrachan, by

Mitchell, at the expense of the Society here. Indeed the strong holds of Mahomet will now be attacked in a way they never have been before. From every quarter, the pure beams of revealed truth are pouring in upon his deluded votaries; and we know they are able to pierce the thickest film of darkness, and overcome the most determined enmity of the human mind. They will make the strongest bulwarks of the false prophet totter to the very base; and he shall ere long be put under the feet of Immanuel. All is activity here. Letters relative to Bibles are going and coming with every mail. Large bales are dispatched almost daily. Types are founding: the Scriptures are composing: and thousands of sheets are struck off every day. I attended a meeting of the Committee yesterday, for the first time since my arrival. Of course I understood but little of what was said, but it was highly gratifying to see so many men of such distinguished rank, met to deliberate on such important matters, and to observe the spirit which animated their proceedings. A very interesting account was given of the establishment of a Bible Society at Mohileu, the Russian headquarters, in which many distinguished military characters took an active part.

AFRICA.

FROM THE CALEDON AUXILIARY SOCIETY IN SOUTH AFRICA.

Caledon, March 4, 1816.

THROUGH the instrumentality of the Reports of the British and Foreign Bible Society, which happened to fall into our hands, we have been roused, likewise, to cast our mite into the treasury, in aid of that Society; and, in order to do this in a regular manner, we have established a Society, under the title of "The Caledon Auxiliary Society," a plan of which you find enclosed: We now beg to be informed who is the Agent of the British and Foreign Bible Society at the Cape, in order that we may annually deliver our small contributions to him, against a receipt; soliciting, at the same time, to be favoured with the Society's Annual Reports, and with a small number of Bibles, together with an instruction in what manner the Society wishes the distribution thereof to be made.

Wishing that the British and Foreign Bible Society may abide upon a lasting foundation, until the earth be covered with the knowledge of Christ, as the waters cover the deep,

I remain, &c.

A. C. BERGMAN, Secretary.

WESLEYAN MISSIONS.

BRITISH NORTH AMERICA.

Of the British Provinces it is stated:—

The Mission employs twenty-four Missionaries, and contains twenty Stations; and, as each of those Stations is connected with a circuit in which every Missionary itinerates, the Gospel is, by this means, extensively administered to numbers of the scattered

inhabitants of those countries, who, but for such a plan of Missionary Labour, would be wholly deprived of the ordinances of Christianity.

STATE OF THE FUNDS.

The Income of the year has been £10,423. 10s. 9d. [upwards of forty-six thousand Dollars ;] and the Expenditure, £9,859. 2s. 9½d.

On the increase of the Funds it is said :—

This the Committee ascribe, under the blessing of God, to the operation of Missionary Societies, adult and juvenile, formed in different parts of the kingdom ; and carried, in some places, with great zeal, into full efficiency. Here the rich and the poor have met together : the aged, and the youth, and the child, have united in the service of Christ, and presented their offerings to his cause : and the Committee trust, that wherever it is practicable, the recommendation of the Conference of 1814 on this subject will be adopted, that the supply may be CONSTANT as the moral necessities of an unsaved world, and INCREASING as, by the providence of God, are the opportunities for communicating to it that only means of its salvation, the Gospel of our Lord and Saviour, Jesus Christ.

INCREASE OF MISSIONARIES.

During the last twelve months, the Committee have sent out 19 additional Missionaries to different parts of the world ; viz. 4 to Ceylon, 1 to Bombay, 1 to the Cape of Good Hope, 4 to the West Indies, 2 to Nova Scotia, 3 to Newfoundland, 1 to Quebec, 1 to Gibraltar, 1 to Brussels, and 1 to France ; making the whole number of Missionaries employed on Foreign Stations, under the direction of the Methodist Conference, 80.

To the effect of that greater publicity which has lately been given to the state of the Heathen World, by different means, and the enforcement of the obligations of Christians to extend the kingdom of their Lord, the Committee attribute that increase of Missionary zeal which has this year furnished them with a full SUPPLY OF MISSIONARIES for every Station. Not less than 12 preachers, stationed in English Circuits, and enjoying all the comforts and advantages of the Home Ministry, have offered themselves as Foreign Missionaries, exclusive of those who had previously acted only as Local Preachers. Of these, several have already taken their departure for different Stations ; and the rest wait the call of God, and the direction of their Brethren. Their piety, their talents, and, in some cases, considerable learning, give the best promise of future usefulness in all the departments of Missionary Labour ; and the Committee cannot refrain from calling on the grateful acknowledgments of their friends to the Lord of the Harvest, for thus sending forth more labourers into the harvest. With the increase of the Funds, there has been also an increase of men suited to the work, and willing to embrace it. This is a coincidence which cannot fail to lead to the recognition of those evident indications of Providence, which now, more than ever, make it imperious upon us to go on, in the name of the Lord.

[The Report closes with the following highly animating and interesting address :]

Increasing, however, as are our exertions, and those of almost every other Religious Denomination, the Committee would still keep it impressed on the minds of all who have so willingly co-operated with them in these attempts to spread the knowledge of Christ, that little has been done by any body of Christians separately, or by all collectively, in comparison of what remains to be done. Active, united, and even formidable as have been the movements of the Christian World for some years past, against the kingdom of darkness and sin, only a few of its outworks have been won, and little more than mere facilities obtained for extensive conquest.

Whilst more than one half of the subjects of the British Empire itself are Pagans, every obligation of patriotism, policy, and religion, demands persevering exertions to circulate the vital principles of true godliness through every member of the political body ; until an empire fully christianized shall be presented to the eye of the world ; exhibiting, as in the first ages of the Church, the glorious triumphs of the Gospel over the vices which deform, and the miseries which desolate, the fairest portions of the globe ; and displaying, for the instruction and imitation of Pagan Asia in particular, the beneficial effects of Christianity on the civil and moral interests of man.

Were there even no other field for Missionary Labours than that which is presented by the British Empire, comprising so great a portion of India and numerous Asiatic Islands, a part of Africa, and the Colonies of the Western Archipelago and of North America, the united efforts of all Christians for many years to come would find a large share of occupation ; but, beyond the bounds of the British Empire, extensive as it is, and comprehending so many large and populous Pagan Countries, lie scenes of affecting moral misery. Immense shades of darkness still remain unpierced by a ray of heavenly light. Empires, composed of hundreds of millions of souls, still remain under the power of Satan ; and the worship of idols and devils still robs *God over all, blessed for evermore*, of the worship due to his holy name by his redeemed creatures.

Whilst the world presents such an aspect, there is surely enough of wretchedness to keep alive our sympathies, and enough of sin to rouse into vivid operation the feeling of indignant jealousy for the honour of the Lord of Hosts.

The debt of the Christian World to the Heathen remains undischarged : it has run awfully into arrears ; and the favourable opportunities of access to every part of the Pagan World are the infallible indications that the Governor and the Judge of the World, and especially of the Churches, now demands its payment.

The successes of the Missions of modern times are certainly not a discharge from the service, but the strongest incitements to pledge every energy anew to its holy objects. The efficiency of the Gospel has been again demonstrated in our own day, in the

conversion and salvation of Heathens of every class, of every clime, and of every form of Pagan Superstition. Every Missionary enterprise, if prudently, and above all, if piously UNDERTAKEN, if it be consecrated by singleness of view, and supported by prayer, has a moral certainty of success. Every sign of the times indicates that the period is fully come when the outcasts of men shall be remembered, and they who are ready to perish shall obtain mercy.

Pressing, therefore, as the state of affairs is, the Committee are persuaded that the last retrenchment which any person, alive to the glory of God and the salvation of men, will make, whenever obliged to make retrenchment, will be the sums he has devoted, first to the support of religion at home, and, secondly, to the natural and necessary consequence of the former, the extension of religion abroad. God calls, and his people follow. He who now goes on *from conquering to conquer*, now more evidently puts himself at the head of his sacramental host : the battle is turned to the gate ; and none, it is hoped, will be found treacherous to the grand and momentous struggle ; none, who will not wield his weapon in the war, or stretch out his hand to replenish the treasury. *Signs of the Son of Man*, signs of glory and conquest, transfuse a new vigour into the heart, and spread new prospects to the hopes of the righteous. *Behemoth down, Nebo stoopeth* : the light of the morning, on the tops of the mountains, catches the waiting eyes of those who sit in the shadow of death. *The captive exile hastens to be delivered.* *The whole creation of rational creatures, crushed beneath the accumulated weight of the tyrannizing superstitions of ages, groaneth and travaileth in pain, to be delivered from the bondage of corruption.* All is preparation and movement. *The rod of His strength is gone out of Zion, and he must reign in the midst of his enemies.* His people, too, are *willing in the day of his power* : and nothing remains to give them their full share in the blessing and glory of that victory, which is to re-assert the rights of God to the love and homage of a world of redeemed men, but that they be *steadfast and unmoveable, always abounding in the work of the Lord.* Their labour, directed by his Word, and animated by his Spirit, *cannot be in vain.*

DOMESTIC.

STATE OF RELIGION.

At a late meeting of the SYNOD OF GENEVA, N. Y. the committee appointed to take notes during the free conversation on the state of Religion within the bounds of the Synod, submitted the following report, which was read and adopted :

From the view which has been presented, it appears that numerous and extensive wastes yet remain in our Zion, where multitudes are involved in great spiritual darkness, and are famishing for want of the Bread of Life ; that immorality and irreligion too generally abound, and in some places prevail to an alarming degree ; that a spirit of lukewarmness characterizes some of our church-

ches, and that there is yet more or less deficiency in that spirit of charity, and zeal, and self-denial for the cause of Christ, which ought (especially at the present day) to distinguish his professing people.

But, notwithstanding in view of these things we are called to mourn and be deeply humble before God, yet we have abundant cause to rejoice, that instead of visiting us in judgment as we deserve, he has looked down upon us in mercy, and visited us with peculiar tokens of his favour. Under the administration of his holy Spirit, and the abundant effusions of his grace, the gospel has extensively prevailed, and, in many places, triumphed over the opposition of the enemy.

In HOMER, a precious revival has been experienced. About 155 have become the hopeful subjects of divine grace, of whom 105 have been admitted to the communion of the church. In LOCKE, a season of refreshing from the divine presence has been experienced. About 170 have been hopefully brought into the light and liberty of the gospel, 60 of whom have united with the church, and 30 more propounded for admission. In PALMYRA, also, the triumphs of divine grace has been displayed. It is stated that 126 have been hopefully born again, and 106 added to the church. Similar revivals to a greater or less extent have been experienced in Cazenovia, Pompey-Hill, Otisco, Ithica, Romulus, Lyons, Wolcott, Victor, Livonia, and Middlesex. There has also been an increased attention to the things of religion, and the hopeful subjects of divine grace more or less multiplied in Pompey, Onondaga, Geneva, Gainesville, Bloomfield, Rochester, Buffalo, Hamburg, Eden, Willinck, and Pomfret.

In proportion to the extent in which these effusions of the Spirit have been experienced, they have produced an increasing attention to the means of grace; associations for prayer and religious conference have been multiplied; vice and immorality have been checked in their progress, or driven from public view; and the utility and importance of gospel institutions more generally acknowledged---the call from our destitute regions is more frequently heard, "Come over into Macedonia and help us."

Within our bounds, many new congregations have been organized, and churches planted; and temples have been erected for the worship of God.

On the whole, it is manifest that the cause of Christ is making a very gratifying progress. Our devout thanks are due to the head of the church; and we have peculiar motives for renewed and persevering zeal and fortitude. Our God is with us. The angel of his presence has gone before us. Let us pray that he may continue to go before us, and display the triumphs of his grace, until this western region shall become as the garden of God, and the whole world be filled with his glory.

A true extract from the records of the Synod.

HENERY AXTELL, STATED CLK.

GENEVA, MARCH 17, 1817

[*Courtland Repos.*]

A clergyman in Virginia writes as follows to his friend in Chillicothe:—"The state of religion among us, generally, is not the most pleasing, though in some places God is evidently prospering his work. Winchester and Leesburg have experienced, during the last year, a time of refreshing. Alexandria, also, in the bounds of Baltimore Presbytery, has recently been roused from a long continued lifeless state that threatened destruction to that society. A number have already been added to the church, and many more appear anxious about the "one thing needful." Most of our churches have to lament their lukewarmness. The ordinances of the Gospel have not lately been attended by that divine influence that melts and breaks the hearts of sinners, while it sanctifies and comforts the disciples of the Redeemer. It is pleasing, however, to state, that in many places the rising generation are catechised and carefully instructed in the principles of the Christian religion. More attention is paid to this duty than heretofore.

The Theological School under the patronage of the Synod of Virginia is in a prosperous state. Its funds are increasing. The number of young men that attend it, is encouraging beyond our most sanguine expectations, and our people I think will support it with zeal.

With respect to missionary associations, I think Virginia will do something respectable this year. Our Presbyteries will have this subject before them at their spring meetings. Domestic missions are popular with the people generally. Many do not think it right to neglect the millions of Heathen in our own country, while our young ministers are urged to go to foreign lands. For my own part, I wish to see some well written production on the subject of domestic missions, that will fairly exhibit to our Churches the wants of our own country, and our obligation to attend to them. I think the matter might then be safely submitted to the good sense and piety of our people and our Missionaries.—In the present state of things, many are exposed to error, in consequence of ignorance; for while the most affecting accounts of the wants of the Heathen are given, and the most animating descriptions of the fields for missionary exertions abroad, nothing is said and very little known about the Heathen amongst us that speak our own language, and the savages on our own borders. [Chil. Recorder.

JUVENILE DEPARTMENT.

THE ROBBER'S DAUGHTER. *Founded on Fact.*

(Continued from page 95.)

BETSEY BROWN having felt so much pleasure in going to the Sunday School at first, afterwards attended regularly, and though somewhat of the novelty gradually wore off, yet she found increasing benefit every sabbath. She was furnished with several books, and Miss Field desired her to learn something every week, to say to her on the following Sunday. Accordingly Betsey applied closely to her book, and often went to visit her cousin Anne, to get some

assistance from her in learning. She also taught her little brother at home, and thus improved herself while teaching him. Here let me observe that elder brothers and sisters should always strive to improve the younger, and to set them a good example; thus they would both receive and communicate instruction, and much assist their parents or teachers. In a few months our young cottager made considerable progress, and was able to read the plain short sentences in her spelling-book. Miss Field was so pleased with her attention and improvement, that she gave her several rewards, which proved a great encouragement to Betsey, and excited her to increased exertion and perseverance. She loved her books, and her teacher, and her school, so that she soon got on very rapidly. While her father was roving about in his lawless occupation, she would take her book with her, and rambling through the wood, sit on the stump of a tree, or walking through the fields, recline on the flowery banks of a meadow, with her lesson before her; thus she improved her spare moments, and was constantly endeavouring to gain wisdom. She was not satisfied if any day passed away without learning some lesson to say to her teacher on the Sabbath.—Sunday scholars should remember to imitate this example, and that may be called a bad day in which they have not learned something for the Sunday, those who wish to be wise must improve every day as it passes. I have known many children improve more by this plan, though they only attended on a Sunday, than others who went to a school every day in the week.

Betsey Brown not only improved in her learning, but her behaviour was remarkably good; she was always attentive and quiet at church, and very obedient and grateful to her teachers. "Oh!" said she, "I'm sure I ought to love Miss Field very much, for, she persuaded my father to let me come to the Sunday school, and though she's the Squire's daughter, she deigns to teach us poor girls; surely it is the smallest return I can make for all this kindness—to love my dear teacher, and to do as she tells me. I can't return her kindness by any thing I can do, but I'll prove how I love her by doing all I can to show the thankfulness of my heart."

Betsey Brown continued to attend the Sunday school for four or five years with increasing pleasure and improvement. Not only did she learn to read her Bible at school, but she often read it at home, when nobody saw her; and would frequently kneel down and pray that God Almighty would teach and bless her, a poor ignorant child. Good children should always remember, that they must often pray by themselves, and for themselves. I know of no sight in the world so delightful as the youthful suppliant bowing at the throne of grace. Dear child, though unseen, or despised by man, thy heavenly Father beholds thee in secret. Angels in heaven rejoice over the youthful penitent.

And Satan trembles when he sees,
The youthful saint upon his knees.

The religious instructions imparted at the Sunday school, had made a deep impression on the tender heart of Betsey. She was

often observed with tears glistening in her eyes, while her teacher spake of the evils of sin, and the mercy of Jesus Christ, and his special tenderness to the young, and his willingness to pardon, to save, and to bless them. She had many excellent tracts and books lent or given to her, which she carried home and delighted to read; thus her mind was improved, and her heart impressed with the great things which belonged to her everlasting peace, and she grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Often would she make the forest echo with her songs of praise while she joined with the choristers of the grove in singing the praises of God. The conversations of the teachers, and the prayers and addresses of Mr. Field were eminently useful to Betsey; she thought of them seriously as she walked across the fields to her home on the Sabbath evening, and frequently, during the week, those instructions recurred to her mind, and deeply affected her heart. She was not satisfied with merely learning the tasks which were set her; but she wished to understand the meaning of every thing that she read, especially in the Bible; and when she was at a loss she always found her teacher willing to give her information; thus, this poor cottage girl "grew in wisdom and in favour both with God and man." She was a comfort to her teacher, an example to her companions, and the ornament of the Sunday school.

While this blossom of early piety was blooming in the forest; while Betsey Brown was thus gaining knowledge, and learning in the days of her youth, to see the value and to feel the power of religion, there was one subject which much distressed her mind, and led her frequently to weep tears of bitter sorrow. It was when she reflected on her father, who lived in open violation of the laws of God and man. To be obliged to hear constant blasphemy, cursing, and swearing,—to witness intoxication and riot, and especially to hear the feats of plunder; and all this evil as connected with a father, O! it was acutely painful, and unspeakably distressing to the tender conscience of our Sunday scholar! Sometimes she would try to persuade her father to allow her to read to him some suitable passages which she had selected. Sometimes she would endeavour to get her little brother to say some of his hymns before him; but, alas! he treated these things with contempt, and if any thing serious was read or said before him, he would burst into a violent passion, and call religion, nonsense, and abuse all pious persons in the most violent manner. He could not bear to see the Bible or any good books about, and the children were always obliged to run and hide them whenever their father came home. This conduct in her father was a severe trial to poor Betsey, and almost broke her heart, so that she would sometimes retire and weep by herself, and pray that God would change her father's heart, and turn him from his evil courses. Though she saw no alteration in her father's conduct, Miss Field encouraged her to continue praying for him, and mentioned several instances in which Sunday school children had been like ministers or missionaries, to convey the gos-

pel to parents, who had before been entirely regardless of God, and their immortal interests. It is sometimes the case that we pray a long time before any answer appears to be granted to our petitions; thus God exercises our faith, increases our fervor, and prepares us for the blessing he intends to bestow, let us therefore feel encouraged to continue to "pray without ceasing," and we shall not pray in vain. [To be continued.]

BIBLE SOCIETIES.

In our last, we mentioned the formation of "The Auxiliary Female Bible Society in the county of St. Lawrence," in this state, instituted on the first Tuesday of February last, auxiliary to the American B. S. We now insert the following address of that Institution to the inhabitants of the county.

ADDRESS.

The members of the Female Bible Society in the county of St. Lawrence, beg leave to address the inhabitants of the county, on a subject in which they feel deeply interested, viz.—the diffusion of the sacred scriptures to families and individuals, who are destitute of this greatest of blessings.

Although the persons addressing you are of the weaker sex, and excluded from serving at the altar, yet they know that they do not act above their sphere, when they attempt to promote the cause of religion and morality. We have also the pleasing consolation, that our great Lord and Master was pleased to honour females in performing many labours of love to himself and his dear children.—The great apostle of the Gentiles took particular notice of those women who laboured with him in the Gospel.

In the present eventful period, when Jehovah Jesus is going forth conquering and to conquer, bowing the nations to his sceptre, he condescends to employ all classes of persons in promoting his glorious cause. In America, our faith and zeal are animated and quickened by observing our sex manifesting the same love with the other, in promoting the cause of religion, morality, and happiness, among the children of men. Without intending to reproach the gentlemen of the county by our present exertions, we humbly proffer our aid, and will gladly follow those, whose duty it is to set the example of promoting the cause of our common Lord, in furnishing the poor and the ignorant with the means of salvation.

We take the liberty to subjoin the following remarks to every description of persons.

Your co-operation is wanted in the great work we are engaged in. The opinion generally entertained that all who live in Christian nations possess the scriptures, is very erroneous. In parts of our own country the most highly favoured, and which for a long period have enjoyed religious privileges, many have been found destitute of the Holy Scriptures. What, then, would be the result of a careful inquiry among ourselves? Multitudes, yes, multitudes

would be found without a Bible in their possession, and consequently their minds clouded with ignorance and error, ready to perish in their sins.

Fellow-citizens, are we under moral obligations, as far as circumstances will admit, to feed the hungry, clothe the naked, and comfort the afflicted? Yet is there not an higher duty we owe to our fellow-creatures—to bestow upon those who are destitute, God's word, which brings life and immortality to light in revealing a Saviour, and through him riches to the poor, joy to the mourner, and life to the dead. Is it not our duty to bestow on the destitute this greatest of all blessings?

The period in which we live, is emphatically a period of exertion. Action and not professions is the criterion of christian character. They who act not in subservience to the advancement of the Redeemer's kingdom, let their religious creed be what it may, are no longer numbered among the righteous in the world. The person whose treasures are withheld from benevolent objects, is by general consent placed in the class of those who are seeking their own objects, and not the things of Jesus Christ.

Your ancestors bequeathed unto many of you treasures, the aid of which we solicit in bestowing on those who have neither parents or benefactors to seek their spiritual good. In the record of your own memories the territory which you now inhabit, was a field over which the eye of benevolence cast a compassionate look. Here Bibles have been sent by those who loved our souls, to show unto us the way of salvation. Your condition, blessed be God, is happily changed. The wilderness is become a fruitful field, and we are able to bestow upon others who are in want, the blessings which many conferred upon us. You have now an opportunity of expressing your love to your God and Saviour for all the blessings which you enjoy from his beneficent hand. Come forward then, cheerfully, and co-operate with emperors on their thrones, and peasants in their cottages, in dispensing the precious oracles of Heaven, which bring life and salvation to sinners—which break the chains, and open the prison doors of the captive—which tranquilize the soul in the agonies of death, and point the way to eternal glory.

MARY E. HUBBELL, *President.*

SUSAN WELLS, *Secretary.*

Officers of the Society.—Mary Elizabeth Hubbell, *President*; Jane Livingston, *Vice-President*; Susan Wells, *Secretary*; Elizabeth Livingston, *Treasurer.*—*Board of Managers.*—Charlotte Scott, Eunice Woolsey, Sally Guest, Clarissa Lum, *Ogdensburg*; Elizabeth Thompson, Jane Turner, Esther Lytle, *Lisbon.*

First Annual Report of the New-York Female Auxiliary Bible Society.

The present period of the Christian world is highly momentous and interesting.—It has pleased the Almighty Disposer of the hearts of men to enkindle an extraordinary zeal throughout Chris-

tendom for the extensive diffusion of his own blessed truth. Nearly a year has elapsed since the Members of this Society, desirous of being instrumental, by their humble, but they trust sincere endeavours, in speeding the flight of the Heavenly Messenger who is destined to convey on the wings of love the everlasting gospel to all the nations of the earth, instituted "The New-York Female Auxiliary Bible Society."

The Members of this Board, in presenting their first Report, are desirous, not only to exhibit to the Society an account of their receipts and expenditures, but also to express their gratitude to God, who has enabled them to put the sacred oracles into the hands of many who were solicitous to receive them, and who acknowledged their obligations to those who have been made the dispensers of the Heavenly Gift.

The Managers of this Institution have endeavoured to impress on the thoughtless and ignorant the indispensable duty of searching the Scriptures, and faithfully and affectionately to urge the importance of reading them with prayer, and with dependence on the Great Teacher, who through the medium of his word and spirit is alone able to make wise unto salvation. They trust their "labour has not been in vain," but that he who despiseth not the day of small things, will prosper their exertions and confirm to them the promise, "That those who wait on the Lord shall renew their strength." Among the chief objects of this Institution, is that of increasing the funds of the American Bible Society. One thousand three hundred and fifty Dollars have during the year been paid to the Treasurer of that important National Establishment; as will appear by the account current hereto annexed. Eight hundred Bibles have been received from the Parent Society, and 212 purchased from the New-York Bible Society, before the former could supply its Auxiliaries. The Managers have distributed 900 Bibles, and many more are wanted to satisfy the present demand.

In this work of faith and labour of love "let us not be weary." We trust the day is fast approaching when "the Kingdoms of this world shall become the Kingdoms of our Lord and of his Christ;" and when, at the ushering in of the Millennial Glory, "the knowledge of God shall cover the earth as the waters cover the sea."

As we are permitted to be "fellow-workers with God," in advancing this glorious design, let us act under a deep impression of the solemnity, the dignity, and the importance of the work we have undertaken to perform, and being emulous of meeting the approbation of our Divine Master, let us be diligent and faithful stewards, whom when the Lord cometh he shall find ready to hand in their accounts with joy, in the humble hope of finally receiving the gracious reward prepared for them who are faithful to the end.

[It appears by the Treasurer's statement that the receipts for the last year amount to \$1561. The Society has paid over to the American Bible Society \$1350; for Bibles \$165; sundry expenses \$14 87,—leaving balance in hands of Treasurer \$30 76.]

AMERICAN BIBLE SOCIETY.

The *first Anniversary* of this important National Institution was celebrated in this city on Thursday the 8th instant, in the large room of Washington Hall.

The venerable President of the Society having been prevented by ill state of health from attending, the senior Vice President, present, took the chair, at 11 o'clock, A. M.

Previously to entering on the business of the day, the Rev. Dr. Romeyn, at the request of the presiding officer, read the 55th chapter of Isaiah.

The Rev. Secretary for Domestic Correspondence then read a letter from the Hon. Elias Boudinot, the President, mentioning his great regret that his state of health put it out of his power to attend the meeting, and expressing his warm and unabating attachment to the Institution, with his most ardent prayers for its success. Letters were also read from the following Vice-Presidents of the Society : Hon. John Jay, of Bedford, N. Y. ; His Excellency John Cotton Smith, of Connecticut ; Hon. Bushrod Washington, of Virginia, Chief Justice of the United States ; Hon. Judge Tilghman, of Pennsylvania ; Hon. S. Thompson, Chief Justice of the State of New-York ; and from his Excellency Daniel D. Tompkins, Vice-President of the United States,—all apologizing for their unavoidable absence from the meeting, and testifying their most decided and cordial approbation of the Society, and expressing their fervent wishes for its prosperity.

The Rev. Secretary then read the Annual Report of the Board of Managers ; which will be given entire as soon as practicable.

After the reading of the Report was finished, the following resolutions were passed unanimously :

1st. On motion of the Rev. W. Hill, President of the Frederick County Bible Society, (Virg.) seconded by James Buchanan, Esq. the British Consul residing at New-York,

RESOLVED, That the Report now read be adopted, and that it be printed under the direction of the Board of Managers.

2d. On motion of Mr. John Griscom, member of the Society of Friends, seconded by the Rev. Francis Heron, of Pittsburgh, Pennsylvania.

RESOLVED, That the thanks of this Meeting be presented to the President of this Society, for his zealous and persevering efforts to form this institution and promote its interests.

3d. On motion of the Rev. Dr. Blatchford, of Lansingburg, N. Y. seconded by Hon. Aaron Ogden, of New Jersey,

RESOLVED, That the thanks of this Meeting be presented to the Vice-Presidents for their patronage and support, and the Treasurer and Secretaries for their services during the last year.

4th. On motion of the Rev. Dr. McLeod, of N. Y. and seconded by the Rev. Joshua L. Wilson, of Cincinnati, Ohio,

RESOLVED, That the thanks of this Meeting be presented to the Board of Managers, for their exertions in conducting the business of the Society.

5th. On motion of William Jay, Esq. of Bedford, West Chester County, seconded by Mr. Thomas Eddy, of the Society of Friends,

RESOLVED, That the thanks of this Society be presented to the General Assembly of the Presbyterian Church, for their early and decided approbation of the Institution of this Society, expressed in their narrative of the state of Religion within their bounds.

6. On motion of Jeremiah Evarts, Esq. of Boston, seconded by the Rev. Mr. Felthus of N. Y.

RESOLVED, that the thanks of this Society be presented to the numerous Auxiliary Bible Societies, for their exertions to promote the object, and augment the funds of this Institution.

7th. On motion of Samuel Bayard, Esq. of Princeton, and seconded by Hon. A. Kirkpatrick, Chief Justice of the State of New Jersey,

RESOLVED, that the thanks of the Meeting be given to those congregations and individuals who have constituted their Pastors members for life of this Society.

8th. On motion of Joshua M. Wallace, Esq. of Burlington, New Jersey, and seconded by the Rev. Mr. Hart, of Stonington, Conn.

RESOLVED, That the thanks of this Meeting be presented to all those individuals and Societies who have contributed to the funds of this Institution.

Several of the gentlemen, who moved and seconded the above resolutions, supported them by highly animating and appropriate addresses; which, while they evinced the deep interest felt by the speakers in the grand object which had, on this occasion, convened persons of opposite political sentiments, and of almost every religious denomination, from different and distant parts of the country, were also calculated to inspire their hearers with the most delightful sensations, in the view of the prosperity that, under the smiles of a gracious Providence, had already attended the exertions made to promote this great and beneficent undertaking, and of the bright prospects of its future usefulness. We shall endeavour to procure for insertion extracts from some of the speeches delivered on this occasion.

We cannot omit to notice a letter from the President of the Society, which was read after the vote of thanks to that worthy and munificent benefactor of the institution, and which breathed the glowing feelings of his benevolent soul, in a language worthy of the first and best supporter of this noble fabric of christian philanthropy. We expect to insert it in some future Number.

"*The Bible Society of Berkely County*," Virginia, became auxiliary to the American Bible Society on the 5th of April last.

Also, "*The Female Bible Society of Geneva*," Ontario County, N. Y. in the same month.

THE CHRISTIAN HERALD.

Vol. III.]

Saturday, May 17, 1817.

[No. 8.]

CONVERSION of Dr. STOCK, of Bristol.

We have lately received a letter from England informing us that Dr. J. E. Stock, a physician formerly well known in America, where he resided seven years, had, in November last, sent in his resignation as a manager in the *Unitarian* connexion, and his renunciation of their tenets; having become a convert from a full conviction that those tenets are not conformable to the oracles of God; after having sturdily combated every argument on the subject, and after having critically studied the sacred writings in the original languages, for the purpose of better ascertaining the meaning of those passages which have a special bearing on the subject.

It appears that the Rev. Mr. Vernon,* a worthy Baptist minister settled in the vicinity of Bristol, was providentially the chief instrument in exciting the attention of Dr. S. to a particular inquiry into the nature of his belief, and in leading him to an earnest and prayerful searching of the scriptures of truth, which finally resulted in his abandonment of his former opinions, and in his embracing the Trinitarian faith.

The case of Dr. S. is, in our opinion, a very interesting one. It has been the subject of much conversation in England, and has awakened considerable interest also in this country. Shortly after he had made up his mind to leave the *Unitarian* communion, he wrote a letter on the subject to his friend, the Rev. John Rowe, a minister in that connexion. This letter was not intended nor expected by the writer to have a circulation beyond a very limited circle. As its scope had been much misunderstood, or misrepresented, and some detached passages had found their way in various directions, (without, however, attaching any blame to his friend, in whose possession it was,) Dr. S. at the solicitation of some pious and valuable friends, and with a view to do justice to himself and to the truths which he had embraced, ordered a few

* Mr. Vernon was about the same time the means of leading two daughters of a Socinian minister in that neighbourhood to an inquiry into the foundation of their creed, which ended in their abandonment of it, as contradicting the word of God, and in embracing, it is hoped, the truth as it is in Jesus.

A more recent communication informs us of the happy death of Mr. Vernon.

copies of his letter to be printed for the use of those friends. One of them has recently been transmitted to the Editor of the Christian Herald for publication. He cheerfully complies with the desire of his worthy correspondent, in the hope that it may tend to the edification of those who build all their hopes of eternal life upon the atonement and perfect work of an Almighty Saviour, "God manifested in the flesh;" and may be useful, by the Divine blessing, in inducing others to use the means pursued by the writer of it, in order to come to a knowledge of the truth, as revealed in "*the holy scriptures, which are able to make wise unto salvation, THROUGH FAITH WHICH IS IN CHRIST JESUS.*"

The following is the letter above alluded to.

Clifton, (England) Wednesday, 6th November, 1816.

MY DEAR SIR,

I scarcely know in what terms to begin this letter, or how to communicate to you the object of it. Yet I am anxious to be the first to convey to you the intelligence; because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect by which I could wish that it should be accompanied. It will surprise you to be told, that it is become with me a matter of absolute duty to withdraw myself henceforth from the Lewin's Mead Society.

Yes! my dear Sir, such is the fact. In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist minister of Downend, who was then on a visit to a friend in Bristol. I found him very ill: so much so, that his other medical attendant and myself have since judged it necessary that he should suspend all his public labours. After attending him here for two or three days, he removed to Downend, where I have since continued to see him about once a week. He felt it a duty to endeavour to lead me to re-consider my religious opinions; and at length, with much delicacy and timidity, led to the subject. I felt fully confident of their truth, and did not on my part shun the investigation. For some weeks his efforts did not produce the smallest effect; and it required all the affectionate patience of his character to induce me to look upon the arguments on his side, as even worth examining. This spirit of levity, however, was at length subdued, and restrained by the affectionate earnestness of his manner. Now and then he produced a passage of scripture, which puzzled me exceedingly; but, as I was always distrustful, I scarcely ever allowed any weight to it, till after I had coolly examined it at home. I began, however, sometimes, to consider, whether it was not possible that his observations might contain some truth; and of course was led to examine them with more care and impartiality.

It is necessary here to state, that my letter to Dr. Carpenter, though drawn up some little time before, was dispatched about this period. I advert to this circumstance, because it marks a cu-

sious, though, I fear, not an uncommon feature in the human mind. I must however make the avowal, that it was precisely about the interval that occurred between the preparation and the dispatch of the letter alluded to, and of that to you and the second to Dr. Estlin, that the doubts above stated, now and then, at rare intervals, would force themselves upon my mind. Such however was my hostility to the sentiments to which these doubts pointed, that I resisted every suspicion of this kind. I treated it as a mere delusion of the imagination : I felt ashamed even to have yielded to such suggestions for a moment ; and when Mr. Bright pointed out to me a strong passage in the address to Dr. Carpenter, as if he thought that it might be softened a little, I persisted in retaining it. In fact, I seemed to seek, in the strength of the terms that I made use of, to deepen my own convictions of my previous opinions.*

The letters were sent, and the respective answers received. Still my weekly visits to Mr. Vernon were continued : I still investigated the subject with constantly increasing earnestness ; yet I was unaltered ; and even when Mr. Bright read the history of the proceedings to the congregation, I felt no regret at my share in them, but, on the contrary, rejoiced in anticipating the future triumphs of Unitarianism.

Here, however, my triumph ceased. Almost immediately afterwards, my doubts returned with tenfold force. I read : I was perplexed. Often, very often, I wished that I had not begun the inquiry. I prayed for illumination ; but I found my mind daily becoming more and more unsettled. I have now lying before me a sheet of paper on which I wrote down some of the thoughts of this period, while under their more immediate pressure, as if to relieve my mind by thus divulging them ; for they were disclosed to no human ear. I copy from them this passage :—" If the attainment of truth be not the result, I am sure that the state of mind in which I have been for some time past is not to be envied."

I think that it was about this time that you returned home. When I advanced to shake hands with you, after the close of the service, you may remember that you observed to me, "Why, Doctor, you look pale." Pale I was, I have no doubt ; for my mind was full of thoughts that chafed each other like a troubled sea ; and your return, and the vivid recollection of the letters which it excited, had not tended to calm the agitation. In addition to this, I had been in the habit of pursuing the inquiry, night after night, to a very late hour.

* To elucidate this paragraph, it may, perhaps, be proper to state, that Dr. Estlin, the senior minister of Lewin's Mead, having announced his intention to resign that office, the congregation met, and voted an address of thanks to him for his services. Some time afterwards, they met for the purpose of electing a successor. Their choice fell upon Dr. Carpenter of Exeter, and an invitation was accordingly sent him, which was accepted, and his acceptance was officially announced in another address to each of their ministers. The writer of the above letter was requested to be the organ of expressing the sentiments of the Society upon these several occasions ; a request with which he cheerfully complied.

Such continued to be the state of my mind during the latter end of September and the whole of October. Towards the end of this latter month, the evidence for the doctrines which I had hitherto so strenuously opposed, seemed progressively to increase. But it was not till this very week that conviction came; and that my mind, unhesitatingly and thankfully, accepted the doctrines of the Supreme Divinity of our Lord and Saviour Jesus Christ, of Atonement, or Reconciliation by his precious blood, and of the Divinity and Personality of the Holy Spirit.

I do not, my dear Sir, say it by way of commending my earnestness in the inquiry, but I say it in justice to the opinions that I have embraced, that, since this investigation began, I have regularly gone through the New Testament as far as the Epistle to the Hebrews; (the Gospel of John I have read through twice;) that not only every text which has been differently interpreted, occurring in this large portion of the New Testament, but also all those referred to in the controversial volumes mentioned below, were carefully compared with the Original, with the Improved Version, with Mr. Belsham's explanation in his *Calm Inquiry*, and frequently with Dr. Carpenter's *Unitarianism the Doctrine of the Gospel*; and that the references to the Psalms and the Prophetical Scriptures, which occurred in the New Testament, or the other writings alluded to, were also examined in Dr. Priestley's *Notes on the Scriptures*. For I am not possessed of, nor have I seen, one orthodox Commentary on the Scriptures, (with, I think, one exception, in which Dr. Campbell's Annotations on Matthew xxii. 41. *et seq.* were shewn me.) The Controversial Books, on that side, which I have used in this inquiry, are Mr. Wardlaw's two books,* Simpson's *Plea for the Divinity of Jesus*, (of which at this very moment not even a third part is cut open,) Dr. Lawrence's *Critical Reflections*, &c. on the Unitarian Version, (on which I will pause to observe, that they first settled my mind as to the authenticity of the introductory chapters of St. Matthew and St. Luke,) a Sermon on the Atonement by Mr. Hull, Six Letters by Dr. Pye Smith to Mr. Belsham, and Notes taken down from two Sermons preached by Mr. (I believe now Dr.) Chalmers, of Glasgow, upon the following Texts—Psalm. lxxv. 10. and Romans viii. 7. Yet these few helps to the better understanding of the Holy Scriptures, though counteracted by the volumes above cited, by long association, by frequent references to other Unitarian volumes in my collection, and by the various arguments on that side which memory was constantly suggesting, have ultimately led me to the conclusions above stated. But I should grossly belie my own heart, and should think myself guilty of odious ingratitude to the Father of Lights, from whom cometh down every good and perfect gift, if I did not avow my conviction, that, to these means, the teaching of his Holy Spirit has been superadded; for I can, in his presence, affirm, that during the latter part of the

* *Discourses on the Principal Points of Socinian Controversy, and Unitarianism incapable of Vindication.*

inquiry more particularly, the Scriptures of truth were never opened by me without profound and fervent prayer for illumination; and almost always with reference to our Lord's promise in St. Luke, Chap xi. ver. 13. Indeed, my dear Sir and friend, I was in earnest. A change so awful, so unexpected, I may add so improbable, which, four months ago only, I should myself have said was impossible, has deeply and solemnly impressed my mind.

That I must encounter much ridicule in consequence of this change, I fully expect. I am sure that I well deserve it; for no person would have burst out more loudly against such an alteration in the views of another, than myself. Nor ought I to omit to add, that my excellent friend, Mr. Vernon, while I was communicating to him the conviction that I had received, and my expectation of being ridiculed for such a change, observed to me, that I certainly must expect it, but he hoped that I was prepared to forgive it. I trust that I shall be enabled to do so.

Upon reviewing this last sentence, my dear Sir, I feel myself bound to say, that, in stating this, I hope not to be understood as anticipating any thing of the sort from you, or from your venerable Colleague. No! however you may pity my delusion, I feel assured that you will do justice to my motives.

My dear Sir, I have extended this letter to a much greater length than I had any expectation of doing when I began it. I began it with alluding to my regard and my respect for you. Will it be deemed inconsistent with either, if I venture to conclude it with a most affectionate wish and prayer—that you and yours, and all who are near and dear to you, may receive every earthly blessing, and may be brought to the knowledge of the truth? I feel it to be my duty to conclude thus, and I shall stand excused. And, Oh! how much is that wish enkindled, when I recollect the seriousness and solemnity of your manner in prayer, and your impressiveness in preaching. How do I wish that endowments of such value were consecrated to those views which I have received. But I feel myself getting upon tender ground. It is difficult to word such a wish without appearing arrogant, or impertinent, or presumptuous; and yet nothing is further from my heart than either of these feelings. Believe me to be, with sincere regard,

Rev. John Rowe.

Yours, my dear Sir,

J. E. STOCK.

P. S. I know not whether it may not be unnecessarily minute to add, that during this inquiry, I have looked into Doddridge's *Rise and Progress*, and have read through Scott's *Force of Truth*, and the letters connected with it in Newton's *Cardiphonia*, and Newton's *Narrative of his own life*; but it is my wish to omit nothing. I ought also to state, that once, and but once, I have entered another place of worship (Castle Green,) when Mr. Thorpe repeated a Thursday Evening lecture on the *Trinity*; but this produced no conviction at the time, although the recollection of it has, perhaps, been useful to me since.

CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

From Prince Alexander Galitzin, President of the Russian Bible Society, to Lord Teignmouth, President of the British and Foreign Bible Society. St. Petersburg, October 18, 1816.

MY LORD,

THE constant and sincere participation which unites the British and Foreign and Russian Bible Societies, causes me to feel a most particular pleasure in fulfilling the request of the Members of our Committee, by communicating to your Lordship some circumstances regarding the cause of the Bible Society in Russia.

I esteem it therefore my first duty to notice the new grant of 2000*l.* made by your Society, for the purpose of providing stereotype plates for the Lettish and Esthonian Bibles; as also the fount of Turkish types for the use of the Scottish Missionaries in Astrachan, in order to enable them to print, on our account, an edition of the New Testament in the Tartar language. Our Committee feel, in all its extent, the high worth of that Christian charity which actuates the Members of the London Committee, inducing them to furnish with the words of eternal life the inhabitants of regions so remote, and to them entirely strange; but upon whom, regarding them as their brethren, they wish to shower down the same blessings which they endeavour in the most abundant measure to impart to their own countrymen. This holy impulse is evidently the fruit produced by the power of the same word which the Bible Society seeks to propagate every where. The Committee of the Russian Bible Society accept of this new aid from an Institution animated by the same spirit with our own, with feelings of the most lively gratitude, and feel themselves inflamed thereby to repay your generosity by their labours in the same work, for the benefit of our fellow-men who stand in need of that volume which contains the words of salvation to mankind. By such mutual co-operation, when each, according to his ability and opportunities, promotes the common cause, when one offers the means, and the other, from his peculiar situation, has it in his power to employ them, the object of the Bible Society is attained in the most advantageous manner. May we not in this instance apply the words of the Apostle Paul: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

It is truly pleasing to observe, how rapidly a most earnest desire to read the words of eternal life spreads in our country. Copies of Bibles and Testaments in different languages are demanded by thousands; and, notwithstanding our utmost exertions to prepare many different editions, the Committee are unable to comply with the greatest part of these demands, not only in the Slavonian, but even in the German, Finnish, Esthonian, Lettish, and various other languages. On the one hand it pains the Members of the Committee, to be unable to provide, with this spiritual nourishment, every one who is hungering for the bread of

life ; and therefore they hasten, as much as possible, to multiply copies of that book which contains it ; but, on the other hand, they rejoice in seeing that their labours are not in vain in the Lord, and that, by assistance from on high, they are enabled to excite and to satisfy this hunger at the same time ; and this spurs them on to still greater exertions. The expenses of the Society, in publishing different editions of the Holy Scriptures, increase exceedingly. Our monthly expenses, at present, far exceed the whole expenses of our first year.

As the object of the Society becomes more extensively known, the number of our Branch Societies increases. To this, the journey of Mr. Pinkerton has greatly contributed.

The formation of the Bible Societies in the Southern Provinces, opens for us a door for providing not only our countrymen, but even the Greeks in Turkey, especially in the lesser Asia, (Anatolia,) with New Testaments. Already the most active measures are taken for this purpose. An Address to them in the Modern Greek language has been printed here, and sent to these places ; in which our Grecian brethren are informed of the object and success of the Bible Society, and are invited to read the Holy Scriptures. Many copies of the New Testament have also been forwarded to them. Depots have been formed, and are forming, in different places in the South, particularly in Theodossia, for supplying their wants ; and thousands of Greek Testaments are destined for them. The stereotype plates for the Modern Greek, which our Committee have newly obtained from London, will aid us greatly in this work. The light of the Gospel, which, in former times, flowed from Greece into Russia, now begins to reflect its life-giving rays from our parts back again on those from which we originally received it. Glory be to God, the lover of the human race, who deigns not only to make sinful men partakers of his salvation, but even increases their felicity, by enabling them mutually to communicate to one another the means of knowing and enjoying the same.

Beside this, there are other prospects, which unexpectedly open on us, and which lead to the obtaining of the same object. It is known, that in the Lesser Asia, and other places in the Turkish Empire, many Greeks and Armenians have gradually lost the knowledge of their vernacular tongues, and now understand only the Turkish, while in their writing they use only the Greek or Armenian characters. The Rev. Mr. Pinkerton, in his journey in the South, has found some of the books of the Holy Scriptures, in manuscript, in the Turkish language, written with Greek characters. These manuscripts, which have been sent hither, may enable us to commence something for these neglected people. He also encourages a hope, that it may be possible to obtain manuscripts of the Scriptures in the Turkish, written in the Armenian characters. In the mean time, an Armenian Archimandrite, named Seraphim, who has travelled much in the west of Asia, and who has acquired a knowledge of the Turkish

dialect spoken by his countrymen in these parts, has expressed his willingness, in conjunction with another Armenian residing in St. Petersburg, to render the New Testament into this dialect, with Armenian characters. They have already begun their work.

Divine Providence seems likewise to be opening the way for completing the translation of the whole Bible in the Tartar dialect. Mr. Pinkerton has discovered, near Bakichisaray, in the Crimea, by the Karaim Jews, a manuscript containing the whole Old Testament, in a kind of Tartar idiom, written with Hebrew characters. This precious manuscript being arrived here, a volume of it was sent to the Scotch Missionaries in Astrachan, who, after having examined it, informed us, that, although the dialect in which it is written, is far from being the same which is spoken by our Nogay, Kasan, and Crimea Tartars, it will, notwithstanding, be of great use to them in the translation they have undertaken of the Old Testament in the same Tartar dialect in which the New Testament already exists. Copies of the Persian New Testament are received by the Persians with the greatest eagerness, many hundreds of which have already been conveyed into Persia. The edition of the Gospel by Matthew in the Calmuck language, is nearly exhausted. The *Buriats*, or the *Bratski*, who live in Siberia, whose language is the same as the Calmuck or the Mongolian, with some difference in their written characters, expect and desire to have an edition "of the books of the true word of God," as they express themselves, printed for them, and have collected for this purpose among themselves, about 12,000 rubles. Copies are also required by our Asiatic neighbours in the Arabic language. What an extensive field presents itself for the exertions of the Russian Bible Society, only in regard to these different people! But how shall I describe to your Lordship the pressing want of the Holy Scriptures among the inhabitants of this empire, who are properly of Russian origin, and who speak the Russian language? The present demands extend to tens of thousands. The Moscow Committee inform us, that they could distribute alone 100,000 Russian Bibles, if they had them. Entire governments, whole dioceses, and circles of Bible Societies, raise their voices to our Committee, and intreat us to satisfy the spiritual hunger of millions of our countrymen: a hunger, which the distribution of the lively oracles of the living God has excited. The Russian clergy every where show the most unbounded zeal in promoting the cause of the Society. The peasants, by their free-will offerings proportioned to their means, manifest also their readiness to support the cause. The German colonists in Russia, as well Protestants as Catholics, desire also to be put in possession of the pearl of great price. In one word, it is impossible not to see that the work of the Bible Society is supported from on High, and that it is not the work of man, but of Him, who himself foretold to his disciples, that "the Gospel of the kingdom should be preached in all the world, for a witness unto all nations." Thanks be to Him for fulfilling, in such a glorious manner, in our days, what He has

thus foretold ! What a comfort to be instruments, however weak, in accomplishing such great events, connected with the happiness of the human race ! The Members of the Russian Bible Society, treading in the steps of the British and Foreign Bible Society, reckon it their greatest honour and happiness to labour for the spiritual good of their neighbours ; and, far from being disheartened by all the difficulties arising from increased engagements and accumulated expenses, feel more and more encouraged, in as much as the increase of labour and expense proves the reality of their success.

The communications from the British and Foreign Bible Society are peculiarly encouraging to us. Indeed, such mutual communications, concerning our undertakings and success, proving that the same spirit enlivens both Societies, that similar impulses are leading us to the same useful end, must animate us on both sides to further labour, that so the name of our Saviour, who gave us his word, and appointed us to distribute it among our brethren of all different languages and dialects, may be glorified.

While the Russian Bible Society exists, it will never cease to communicate with a Society from which it received its first impulse ; and we hope also that you will continue to favour us with your communications, which are always so animating, and which tend so much to promote the common cause. As for me, it is very flattering to be the interpreter of the feelings of our Committee, and to have an opportunity to express the esteem with which I have the honour to be,

Your Lordship's

Most obedient and devoted servant,

Prince ALEXANDER GALITZIN,
President of the Russian Bible Society.

Extract of a Letter from the Rev. E. Henderson.

Petersburgh, Dec. 28, 1816.

With you and our other friends, I had formed a very favourable idea of the Russian Bible Society ; but I have now had an opportunity of observing the spirit in which the business is conducted ; and I am happy in being able to assure you, that it will be difficult to find a Committee, the one in London perhaps excepted, that entertains juster or more impressive views of the value of the dispensation committed to them. Some of the leading men give evidence that they have experienced the power of the truth ; and in almost all of them, there is a strong disposition to hear any accounts that can be furnished respecting the spread of christianity in the world. The President is a most worthy nobleman ; and it gives me great pleasure to be able to say, that every day almost furnishes us with fresh proofs of the religious disposition of our Imperial Patron, Alexander the First. He takes delight in reading Missionary Intelligence. I lately made some interesting extracts from Mr. A. Paterson's Journal, which, together with Pomarre's last letter, and an account of things in the South Sea Isles, are now

preparing to be laid before him. We had yesterday a most interesting meeting of the General Committee at Prince Galitzin's.— It was very well attended. The archbishop, two Archimandrites, and the Roman Catholic Metropolitan, were present, all dressed in the vestments peculiar to their respective communities, and a great number of starred gentlemen, who all listened with the deepest attention to the details of facts presented, and the chain of propositions submitted to their deliberation. No sooner was it intimated that letters from Messrs. Steinkopff and Owen were received, than a general, but pious curiosity was excited, and the Prince himself called for and read the first with passions and feelings which evidently proceeded from the heart. The business of the meeting, which lasted four hours, finished with a letter from the Catren Hill correspondent, which received repeated expressions of approbation from all orders, but from the Prince especially. The Emperor has lately made the Society another donation of 15000 rubles to buy paper. The work going on here is immense, as is also the demand for Slavonian Bibles. The 5000 Bibles and 5000 New Testaments printed at Moscow are all gone; and another edition, consisting of the same number of copies, has been begun in that city. The Holy Synod have also put twenty Muscovian boys to print for the Society here: so liberal and generous is the very body which was generally regarded as a kind of second-hand inquisition. 5000 Slavonian New Testaments were lately stereotyped here; but they are mostly all gone: only 1200 copies remain to satisfy the demands of several thousands. The stereotype edition of 5000 Slavonian Bibles printed here is just finished; but 15000 copies are demanded with the most urgent importunity. Another edition in 4to is rapidly advancing. The Armenian New Testaments are nearly all off; but we are printing a new edition, along with that of the whole Bible; and an edition of the Finnish will be out in a week or two. Mr. Alexander Paterson of Karass has lately finished a very interesting journey in the Crimea.

One anecdote I cannot but relate. Having crossed between the sea of Asoph and the Black Sea, he fell in with an old grey-headed man, whose venerable appearance indicated that he was of some consequence in the place. This aged sage asked Mr. P. if he were a believer in the last times. Mr. P. stated to him his sentiments on this point, which so pleased the old sage, that he called to his wife, "Bring him the best proof in the house; he is a believer in the last times." We are waiting impatiently for the New Testament in modern Russian. This will be one of the most important works published by Bible Societies. It is designed to supply the wants of thirty-four millions of immortal souls. You think much has already been achieved in Russia, but nothing is yet done in comparison with what is to be done. About one hundred languages and dialects are spoken within this immense empire.

JUVENILE DEPARTMENT.

THE ROBBER'S DAUGHTER. *Founded on Fact.*

(Concluded from page 108.)

ONE dark winter's evening, William Brown prepared to go out on one of his plundering excursions, and called Betsey to prepare him some refreshment. She obeyed with cheerful alacrity, for she was always attentive to treat her father with the greatest kindness, and to make him as comfortable as possible; though he was a wicked man, and often passionate and violent to his children, even when they committed no fault. Betsey had learnt in her Bible, that it was her duty to obey her father, and to be subject "not only to the good and gentle, but also to the froward; for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." The Robber took his refreshment, and prepared for his "deeds of darkness;" soon he hears the well-known whistle resounding through the forest, and, after telling his daughter that he should not be at home till the morning, he hastily quits the hovel, to join his comrades in crime. Poor Betsey heaved a sigh as he lifted the latch of the door, and raised a silent prayer to God, that he would change her father's heart. When her father was gone, she called her little brother to her, heard him repeat his lessons, and say his prayers, and then sent him to bed.—It was a cold dark and dreary evening, the wind whistled through the trees of the forest, and a violent storm arose, which frequently shook the frail walls of the hovel. The storm was followed by the snow which descended in quick succession, and wrapped all nature in its white mantle. Our poor cottage girl gathered up a few sticks, and soon made a cheerful fire on the hearth; she then went to a secret corner, and pulled out a little pocket Bible which Miss Field had given her as a reward; it was her greatest earthly treasure, her comfort, and delight. She turned over the sacred pages, and read with lively interest and feeling, the wonders which revelation makes known to guilty men. Happily, most parts of the Bible are so simple and easy to be understood, that even a peasant girl may comprehend it, and the young are therefore without excuse, if they neglect the word of God, and refuse to obey its obvious commands. Betsey thus spent her evening in reading the word of God, and in occasionally lifting up her prayers for divine grace and wisdom; "Open thou mine eyes to behold wondrous things out of thy law." How happily and usefully are those spare moments occupied, which are consecrated to the word of God and prayer, and happy are those youths who thus love to employ the early morning of their lives.

Meantime, William Brown finding the weather tempestuous, and the snow descending so fast, resolved to return to his home, and to defer executing the plan of plunder which had been projected for that night.—As he returned through the forest near to his home, he was surprized, at so late an hour, to see a light from his cottage, sparkling through the trees. A guilty conscience makes man a coward; he was fearful that some officer had been sent to search

his home or to apprehend him, and therefore he advanced slowly and cautiously towards his cottage. As he came nearer he could not hear any noise, nor could he perceive any footsteps in the snow; he therefore quietly advanced to the rude paper-patched window of his hovel, and peeped through it. There he saw his daughter sitting over a few embers reading a book, while now and then the tears rolled down her cheeks, and she lifted her eyes to Heaven in the attitude of prayer. He stood a few moments gazing with surprise on this unaccountable conduct of his daughter, and then suddenly burst open the door upon the astonished girl. With a volley of oaths and curses, he angrily asked what business she had to be sitting up at that time of night, and what she had to do with the foolish book she was reading. "My dear father," said Betsey, in a kind and gentle tone, "I have been sitting up to read the Bible, the best of books, which tells both you and me of the good news of salvation, in which, father, we are all most deeply concerned." "What have I to do with the Bible, foolish girl?" "Father, we have all of us much to do with the Bible; for it tells us that we are all sinners, and makes known a way of pardon even for the most guilty: it tells us that the blood of Christ cleanseth from all sin." "Ah! girl, whatever it may say, I know that I am too great a sinner ever to be pardoned." "No, father, you are not, if the Bible be true, for it says, 'Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.'" "What you have been saying is not in the Bible." "Yes, father, come read for yourself, at Isaiah, the 1st chapter, and 17th verse." "This can't be true of such an one as I," said he, looking with eagerness to see that the quotation was correct, "it can't be true, for I have been too great a sinner to be pardoned." "Father, it is true, and if you please I will read to you how Jesus Christ, when on the cross, pardoned a guilty malefactor." "Can all this be true?" exclaimed the inquiring robber, "and is there mercy for such a sinner as I have been all my life long? it is too good news to be true." "It is true, father, and I will show you ever so many passages throughout the Bible full of mercy and pardon to penitent sinners." Betsey then quoted several passages from many parts of the Bible, which she had often read over with earnest wishes that her father might be led to seek that mercy to which they invited. The robber, for almost the first time in his life, was pensive and sad; his hard heart began to break. "And is there indeed" exclaimed he, "mercy for such a sinful wretch as I have been? I will fly to the cross of Christ, and this shall be my constant prayer, God be merciful to me a sinner. Blessed be God for the glad tidings that there is a way of salvation. I have for many years been a miserable sinner; I have found no solid happiness; the very thought and hope that there is mercy with God, gives me greater joy than I ever felt before. Betsey, you are the first person that ever told me that such a wretch as I have been might hope for forgiveness." Thus saying,

he clasped his daughter in his arms, and they both wept together. They then kneeled down, and with broken accents, and broken hearts, approached the throne of grace. Afterwards, they retired to their beds ; but William Brown's penitential feelings, and Betsey's grateful sensations, prevented them from enjoying undisturbed repose ; the night was passed in mingled reflections and supplications.

At the dawn of day Betsey and her father arose, and well pleased was she to find that the conversation of the past night was the first object of her father's solicitous inquiries in the morning. This well instructed girl became her father's teacher in the great concerns of religion, and the divine blessing accompanied her instructions. Happily, William Brown's feelings were not "like the morning cloud, or the early dew that soon vanisheth away ;" he read the Bible for himself ; he continued to pray ; he attended the means of grace, and became an altered character, "a new creature in Christ Jesus." He obeyed the command, "Let him that stole, steal no more ; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Instead of continuing the pest and the terror of the neighbourhood, by the grace of God William Brown became a useful member of society, and a humble and devoted Christian. Betsey Brown had the happiness of beholding her father for several years adorning the doctrine of God his Saviour in all things ; and when called to attend his death-bed, she beheld him resign his spirit into the hands of Jesus, saying with his dying lips, "Lord remember me, and receive me into Paradise."

It is a most delightful fact, that this man, who had been a notorious robber, and perhaps a murderer, became a true penitent, and an altered character. Thus God was pleased to own the humble prayers and endeavours of so weak an instrument as a poor Sunday school girl. All of us may do some good, however lowly our situations, however contracted our means, however feeble our abilities ; if we have but one talent, we must improve that to the utmost extent, and we are responsible to God for the right use of that one talent, as much as if we were the most gifted of mortals. If you have parents who are thoughtless of God and of their immortal souls, learn from Betsey Brown's example, to pray for them earnestly and constantly, and whenever you have an opportunity, endeavour to communicate religious instruction to them. God may own even the efforts of a young child, and like Naaman's "little maid," you may tell of the great prophet Jesus Christ, the Physician of souls, who alone can cure the leprosy of sin which infects the whole human race. Let those who possess pious parents, or teachers, or friends, improve the great advantages which they enjoy, and bless God that they are not a robber's children living in a hovel in a forest, and trained to wickedness from the earliest days of their youth. Let us all learn the infinite importance of loving and serving God in the days of our youth, then God will bless us, and make us a blessing, whatever our situations in life may be, and

whether we are cut off in the bloom of youth or spared to mature years. May we all esteem it our great object to live and die in the favour of the Lord ; then " whether living or dying we shall be the Lord's."

SUNDAY SCHOOLS AT RICHMOND, (Virg.)

It is with very great pleasure that we announce the formation, by an almost simultaneous movement, of three Sunday Schools in the city of Richmond. The Methodist, Baptist, and Presbyterians have engaged in this very commendable charity ; and we have reason to hope that many who were heretofore permitted to roam about our streets and commons, associated with the vilest, and forming habits to fit them for the Penitentiary or the gallows, will be imbued with the doctrines of religion, and the precepts of morality ; while at the same time they will receive such intellectual improvement, as will qualify them to be useful citizens. And this is not the limit of our views. We trust that many will by this mode of instruction be made wise unto salvation ; and, purified by the grace of God, and the efficacy of divine truth, be qualified for the employments and joys of the just made perfect.

We have mentioned *different* denominations as engaged in this charity—but we hope and believe that no party spirit will be suffered to insinuate itself here. In New-York, their institution, the most useful and extensive of the kind in this country, is called the Sunday School Union. It is a common work of love. The books used in teaching are particularly adapted to this state of things. Nothing is taught but the universally received doctrines of the reformation ; and the young scholars are brought up with a feeling of love to all Christians. This is as it should be. It is hoped that there will be an Union of this sort in Richmond : and that the untaught, undisciplined poor, will hereafter bless the charity of the pious who afforded them heavenly instruction. [*Chr. Monitor.*]

ANECDOTE OF THE APOSTLE JOHN.

It is recorded of the apostle John, that after the death of the emperor Domitian, who had banished him to Patmos, he returned from that solitary isle, and governed the Asiatic churches. There he remained till the time of Trajan. At the request of the bishops he sometimes went to the neighbouring churches, partly to ordain pastors, and partly to regulate the congregations. At one place in his tour, observing a remarkably handsome young person, he warmly recommended him to the care of a particular pastor. The young man was baptized, and for a time lived as a christian. But being gradually corrupted by company, he became idle, intemperate, and at length so dishonest as to become a captain of a band of robbers. Some time after, John had occasion to inquire of the pastor concerning the young man, who told him that he was now dead to God, and inhabited a mountain over against his church. John, in the vehemence of his charity, went to the place, and exposed himself to be taken by the robbers. " Bring me," says he,

“to your captain,” who beheld him coming. As soon as he knew the apostle, he was struck with shame, and fled. The aged apostle following him, cried, “My son why flyest thou from thy father unarmed and old? Fear not, as yet there remaineth hope of salvation. Believe me, Christ hath sent me.” Hearing this, the young man stood still, trembled, and wept bitterly. John prayed, exhorted, and brought him back to the society of christians, nor did he leave him till he found him fully restored by Divine grace.

DEAF AND DUMB CURED.

The following very interesting article, is taken from the Christian Observer, of September, 1816.—“Messrs. Wright and Son, surgeon-aurists of Bristol, have succeeded in restoring the faculty of hearing to several persons born totally deaf and dumb. These persons having now acquired the possession of distinguishing sounds, are daily improving in the power of conversing.—These gentlemen intend to receive a limited number of persons of respectability labouring under these infirmities, into an establishment in the neighbourhood of that healthy situation, Clifton.”

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society lately acknowledged the receipt of the following sums of money, paid into the Treasury between the 3d April and 5th May instant; viz.

From the Female Auxiliary Bible Society of Cincinnati,	
by Clarissa C. Davies,	\$ 150
the Franklin Bible Society, Penn., by M. St. Clair	
Clarke,	100
the Female Benevolent Society of South Orange,	
N. J., by Dr. Romeyn,	110
the Lynchburg Auxiliary Bible Society, Virg., by	
Dr. Romeyn,	250
the Hampden Bible Society, Mass., by W. Sheldon,	200
the Auxiliary Bible Society of the District of Columbia, by T. Vowell,	500
the Female Auxiliary Bible Society of Boston, by	
Dr. Romeyn,	200
the Bible Society of Greene County, N. Y., by	
Orrin Day, Esq.	250
the Female Bible Society of Kingston, Ulster County,	
N. Y., by Dr. Romeyn,	34
the Female Auxiliary Bible Society of Detroit,	
Michigan Territory, by Rev. J. Monteith,	146
Mr. John Pintard, (in addition to \$30 before paid,) to constitute him a director for life,	120
Major General Clarkson, to constitute his three sons, David Clarkson, jun., Matthew Clarkson, jun., and William Bayard Clarkson, directors for life, \$150 for each	450

From several ladies of the Presbyterian Church in Cedar-street, N. Y., to constitute their much respected pastor and friend, the Rev. Dr. John B. Romeyn, a director for life, \$ 150

From several Societies and individuals, to constitute the following pastors members for life :

The Rev. Nathaniel W. Taylor, by the ladies of the first Congregational Society in New Haven, Connecticut, 30

The Rev. Samuel Merwin, by the ladies of the Congregational United Society in New Haven, Connecticut, 30

The Rev. Elijah Wheeler, by the Female Charitable Society of Great Barrington, Massachusetts, 30

The Rev. Bezalel Pinso, pastor of the first Church in Milford, by the Branch Bible Society of Milford, Conn. 30

The Rev. Erastus Serantow, pastor of the Church in North Milford, by the same, 30

Rev. James Culbertson, by a number of ladies of the United Congregations of Zanesville and Putnam, (Ohio,) 30

Rev. Dr. Isaac Lewis, by several gentlemen and ladies of Greenwich Connecticut, 30

Rev. Caleb J. Tenney, of Weathersfield, by a friend, 30

From the following individuals, as members for life :

Rev. Samuel Worcester, of Salem, Mass.; Theodore Sedgwick, Esq. of Albany; Messrs Samuel Baldwin and Jonathan Little, of New-York; Samuel Bayard, Esq., of Princeton, N. Y.—each 30 Dollars, 150

From Mrs. Maria Banyar, of N. Y. 50

Mr. Jonathan Seymour of N. Y. 15

Mr. Zenos Baldwin, of South Orange, N. J. 5

P. M'Cartee, Esq., and others, collected in the Fourth Ward, N. Y. \$67 80

Dr. Rodgers and Mr. G. P. Shipman, collected in Third Ward, 71 50

Mr. N. Willis of Boston, for his son, Edward Payson Willis, as a subscriber of one Cent per day from the 23d July, 1816, (the day of his birth,) until he is able to pay it himself, if his life shall be spared, 3

Further donations to the *Biblical Library* of the A. B. S.

By *Messrs A. Paul and Daniel Hitt*—The Numbers, as far as published, of the quarto edition of Dr. Adam Clarke's Bible, with a commentary and critical notes.

By *Mr. James Eastburn*—Owen's History of the British and Foreign Bible Society, 8vo. New-York, re-printed, 1817.

* * By a late alteration in the Constitution of the American Bible Society, the *stated meetings* of the Board of Managers are to be held on the first THURSDAY of every month.

THE CHRISTIAN HERALD.

[Vol. III.]

Saturday, May 24, 1817.

[No. 9.]

THE BRITISH AND FOREIGN SCHOOL SOCIETY.

We are indebted to an obliging friend for THE REPORT of that valuable Institution, made at a *General Meeting* held in London the 12th December last.

The benevolent work of imparting useful knowledge to the illiterate poor, in which Great Britain has for many years past exhibited a bright example for other nations, appears to be still going on with increasing activity and system. Some of the principal neighbouring governments on the continent have begun to open their eyes on the advantages resulting from these undertakings, both in a political and moral point of view, and have recently manifested a disposition liberally to patronize them, and to promote an extensive diffusion of the means of elementary education throughout their respective realms.

The following details, extracted from the above mentioned Report, will exhibit a pleasing evidence of the extensive interest which this subject has awakened in various parts of Continental Europe.

The hope which your Committee ventured to express in the last Report, concerning the preservation and progress of popular education in France, and the influence of the introduction of the British System, has been realized to its fullest extent. At the period when the last Report which your Committee have received from that country was printed, seventy-eight schools had been formed on the new plan, while many others were in progress. It has been ingeniously and very successfully adapted to village schools, as well as to the grammar schools of the towns; and, under the express sanction of the Royal Commission for public instruction, has overcome in a great degree the obstacles which ignorance and prejudice had put into the way of its progress. The Committee of Paris have also directed their attention to the establishment of girls schools, and schools of industry, on the same plan; of the former, four have already been opened in Paris. That Committee have expressed in a letter to your Committee, their warmest wish for the prosperity of your Society, and their desire of co-operating with you in the accomplishment of the same object: the sincerity of which they prove by a regular communication of their Reports and other publications. Your Treasurer, from what he saw and heard while in France, bears testimony to the diligence and ardour of the Committee of Paris, who meet regularly twice in every

month, and at every meeting receive numerous applications for Masters from all parts of the country.

Already do you peaceably and amicably cultivate the same ground with the Society in France; for one of the teachers instructed in the schools at Paris has been sent out, under the sanction of the French government and at their expense, to establish schools on the British System in *Senegal*. "If this mission succeeds," says the French Report, "who can foresee the important advantages likely to result from the instruction and civilization of Africa!"

Several interesting extracts from the French Report will be given in the Appendix B; as well as an account of Mr. Frossard's labours for the cause of education in *Switzerland*. From these, as well as from numerous other communications, it appears, that even in those parts of that country where the education of the people has long been very zealously attended to, the introduction of the British System is hailed as a most powerful instrument to facilitate the proper instruction of all classes of society; and *Lausanne* and *Geneva*, as well as several other places in *Switzerland*, already possess schools, from which the advantages which it affords are likely to be extended to many others.

The *Emperor Alexander*, during his stay in this country, paid peculiar attention to the state of education, and the new systems adopted. His Imperial Majesty had conversation with some gentlemen on the British System, and acknowledged its importance. While at Paris, His Majesty directed two Russian officers to acquire a competent knowledge of the system; and they attended for that purpose at the Central school there.

The Emperor has, in fulfilment of this important design, authorized Monsieur de Strandman (a gentleman formerly attached to the Russian embassy at London, and now united to the Russian embassy in *Switzerland*, whose object is to investigate the state of elementary education and agricultural improvements) to take the necessary measures for introducing the new mode of teaching in his native country.

Four youths lately arrived in London (whose names are *Alexander Abadovsky*, *Charles Svenske*, *Matthew Tymayoff*, and *Theodore Busse*) they were selected from the Institution for training Schoolmasters at St. Petersburg: they are under the immediate care of M. Strandman, and are at present studying the British System at the Borough road; and are afterwards also to study the *Madras* plan. Thus these youths will be qualified to make a proper estimate of the comparative value of the two systems, and become the medium of communicating the most extensive blessings to a very large proportion of the globe. Your Committee observe with great satisfaction, that in the selection of these youths—two of whom are of the Greek Church, and two of the Lutheran,—the design is founded on that liberal principle which it is the glory of the British and Foreign School Society to have acted upon in all its undertakings. These youths are present at this meeting, and

will be able to communicate to their countrymen the harmony and unity of our proceedings.

That most liberal and enlightened nobleman, *Count Romanzoff*, late Chancellor of Russia, whose endeavours to promote scientific improvements have induced him to search for knowledge throughout the world, and who has fitted out a ship for that purpose, at his own expense, has expressed his intention of introducing the British System on his extensive estates in Poland.*

In *Holland*, where of late the efforts of government seem to have vied with those of private benevolence to improve the situation of the poor, by the establishment of schools for all, the labours of your Society have attracted considerable attention, and His Excellency the Dutch Ambassador at this Court, having considered the Borough Road School as worthy of his personal inspection and strict examination, has been pleased to express his high approbation of it.

At *Hamburg*, the establishment of a School on the principles and plan adopted by this Society, has for some time been under consideration, and appears to be retarded only by the apprehension of the expense attending the first arrangements. In that city an union of benevolent persons has been formed, for the purpose of providing proper instruction for the great number of children, who, since *Hamburg* suffered so great calamities in the possession of a foreign power, were totally neglected. They have already, independently of the various charitable institutions previously existing, placed one thousand children in different schools, which they found already established, and suppose that an equal number are still remaining unprovided for, for whom schools on the British System would be a great benefit. Your Committee trust that so desirable an object will soon be accomplished.

The last Report gave an account of an application for Schoolmasters from the government of Hayti. A young man fully competent to discharge the duties required, has since that time been sent out by your Committee to that important station, and another is waiting for an opportunity to follow him. At the next General Meeting your Committee hope to be able to communicate a satisfactory account of the commencement of their labours. From another part of *St. Domingo*, now under the presidency of *Petion*, a request has also been received for some persons to be sent out fully qualified to establish schools upon the British System; but the Committee have not yet had it in their power to comply with it.†

* The Spanish Monarch has also appointed an officer of an Irish regiment in the service of Spain to acquire a thorough knowledge of the System, in order to extend its benefits to that country.

† A Teacher, named *Thomas Bosworth*, lately arrived in this city from *England*, on his way to *Port au Prince*, where he is to introduce the *Lancasterian* System of instruction. He appears to be well qualified to fulfil the duties of that useful employment.

[*Ed. Chr. Herald*]

132 *Attention to Religion in the common Schools.*

The following passages of the Report show that the religious improvement of the children, as far as the observance of the Sabbath is concerned, not only comports with the views, but is made a subject of attention and concern on the part of those who conduct the affairs of the British and Foreign School Society.

Your Committee cannot deny themselves the gratification of expressing, in this place, the satisfaction they have derived from observing, that in many instances an increased attention has been paid to the proper observance of the *Sabbath*; that the admonitions addressed to the parents, to insist upon their children attending such places of worship as they may prefer, have generally been very successful; and that the beneficial effects of this measure upon the behaviour of the children have been very evident. It is impossible to contemplate without pleasure the result of the inquiries on that important subject, regularly made in the Borough Road School for a long time past; from which it appears, that the instances of a total neglect of attendance at a place of worship on the Sunday, are not only very few, but progressively decreasing. An extract from the Reports made to the Committee, at each of its meetings, will undoubtedly be highly satisfactory to the public. It shows that, in the week ending the 10th of November, of 358 children only two were absent from public worship, and of these 221 attended Sunday Schools.*

Thus the accusation that no attention is paid in the Schools of the British and Foreign School Society to the religious improvement of the children, is refuted by plain and simple facts, and proved to rest on an incorrect notion of its operations: very many of the children who attend the schools on the British System during the week, belong also to some Sunday School; and your Committee cannot forbear expressing, that they consider themselves as indebted to the patrons and conductors of the various *Sunday Schools*, who charge themselves with so large a proportion of the children on the Sabbath day, and conduct them regularly to their respective places of public worship. And they would here most distinctly state, not only their full approbation of such a measure, but their sincere wish, that in every place where schools are conducted on the liberal plan of the British and Foreign School Society, such valuable attention might be extended to the children, as will best secure, without any restraint on the religious principles of the parents, the proper application of that sacred day: and certainly nothing can so effectually secure that object, as the establishment of well conducted Sunday Schools.

* The attendance of children at their respective places of worship has been regularly enforced by various Committees with the greatest success, and with very little trouble to the Committees. See Appendix,—Camberwell, Charlbury, Whitby, Carlisle, Birmingham, &c.

The late European publications contain a number of highly satisfactory accounts of the progress of Sunday Schools in several places. The following letter, recently communicated to us by our correspondent in Liverpool, furnishes one among the many evidences of the benefits which our sinful world is daily deriving from these invaluable institutions. [Ed. Chr. Herald.]

Tresco, Scilly, March 3d, 1816.

SIR,

I shall attempt an accurate description of the deplorable state of the off islands of Scilly, previously to the period that you commenced the benevolent exertions for the inhabitants. You are aware of the trust which the Society for promoting Christian Knowledge accepted from the Rev. Mr. Hartshorne, in 1752; who, commiserating the spiritual wants of the people in the off islands, made an offer of £200 towards sending a Missionary to Tresco, and £60 to be expended in a library for his use. Nothing, however, was done in the business until 1765, when small weekly schools were established in each of the off islands. Since that period two ministers have been appointed for Tresco and St. Agness. As no reflection is intended to be cast on the labours of that invaluable Institution, I shall confine my observations to such wants as the directors of that Society have not relieved. I had no acquaintance with their situation until June, 1814, and even then my labours in the islands were confined to a few days. At that time there was no school in Tresco and Sampson which was supported by the Society for promoting Christian knowledge. In November I visited them again, but an extract of my letter to the Rev. Mr. Smith, who was at that time in London, being published in the Baptist Magazine for January 7, 1815, will be accepted as an apology for not repeating my observations in this place. In March Mr. Smith communicated to me your pious intentions respecting the islands, and proposed my spending three months with the inhabitants. Having procured lodgings, and received £10 from the Baptist Itinerant Society towards the expenses of the Mission, I settled at Tresco in April, 1815. At that time there was not a Sabbath School in Scilly, and but very few of the children attended the weekly schools. The Teachers were women of families; of course the children under their care received very little information, as their necessary work obliged them to be absent from the school several hours in a day. In general the morals of the children were quite neglected, and in understanding they were but little superior to the brute creation. Accustomed to the most violent domestic disorders, the little creatures were hardened in iniquity. The profits of the week were generally divided among the boat's crew on the Sabbath afternoon, and no business of that kind could be finished before a bottle of spirits was introduced. The Lord's Day being thus profaned with drunkenness and fighting in presence of the children, their young minds were influenced by the pernicious examples; of course, they were likely to equal, or if it were possi-

ble, exceed their parents in abominations. For a long series of years the principal support of the inhabitants of Scilly has arisen from piloting, smuggling, and shipwrecks; and a very small acquaintance with the nature of those occupations is sufficient to prove their destructive tendency. Perhaps, Sir, if all things respecting their situation and practices were considered, it would fully appear that but few places have been more polluted by the iniquities of the inhabitants than the off islands of Scilly. And, in addition to the evils that I have witnessed, and the remarks of the few serious people perhaps in all the off islands, who have been trained up in the islands; the observations of some pious masters of trading vessels, who have experienced some of their cruelties, are strong evidences to the truth of what I have written. Their mouths were full of cursing and bitterness; there was no fear of God before their eyes. The Lord was graciously pleased to stir up a great spirit of hearing and inquiry among those people on my arrival at Scilly, and for some months I experienced but little interruption, except the want of money and books. A Sabbath School was formed at Brechar in the course of a few weeks after I had settled at Tresco.—Two steady women, who have since been brought by the power of God to a saving acquaintance with the Lord Jesus, assisted by 5 or 6 girls, undertook the education of 45 adults and children. The School has been continued in the most regular manner to the present time, and the effects produced on that island are lively tokens of the good will of him who dwelt in the bush. Several people in the islands appear to be truly converted to God; the Sabbath is esteemed a sacred day, and the great attention to the preaching of the Word, seems to indicate much greater things than we have yet experienced on the island. I have within these few months opened a writing school, two afternoons in the week, and 17 have learned to make the letters on paper tolerably well. But the people on that island are very poor, and some of them not daring to pursue their former plundering life, are now greatly exercised with poverty. If some of the invaluable institutions in London would assist the School with a few suitable books, and a small parcel of common writing paper, they would be accepted with the utmost gratitude. Through the kindness of a few gentlemen we have been supplied with some books, and particularly the £5 from the School Society, by yourself, assisted the exertions very much. If any ways consistent, the want we experience in the several schools would induce me to solicit a continuance of the favours of that institution. Schools, perhaps more interesting than the present, have been formed in all the off islands, of which, by your permission, I will state particulars in another letter.

I am, Sir, very respectfully

Your humble servant,

JOHN. J. JEFFERY.

Correspondence of the Br. & Foreign Bible Society. 135

Address of the Archbishop of Upsala, to the Clergy of his Diocese.

Reverend Brethren,

Upsala, September 2, 1816.

It is but a few years ago that some zealous friends of Christianity in England united together for the purpose of promoting the dispersion of the Holy Scriptures, as well among Christians, as among those of other religions.

The time past, so pregnant with great and extraordinary events, has been a time of searching visitation on the part of God ; a time when mankind, more than at any former period, have been taught how vain are all their undertakings and endeavours, when in the blindness of their pride they revolt from eternal wisdom, and pretend to accomplish any thing without God :—but it has also been a time, when the Gospel of Christ, that word of life and comfort, in defiance of the machinations of infidelity and wickedness, in defiance of the attempts of false wisdom to reduce it within the sphere of the natural man's conceptions ; and, finally, in defiance of the indifference, the lukewarmness, the prejudice against godliness, which have taken possession of men's minds—has shown itself as “ the power of God unto salvation.”

The whole world will soon have to acknowledge, “ The word of God dwells richly among us.” The holy writers speak now in almost all the languages of the world. “ Their voice is gone forth in every land, and their words to the end of the earth.” The Bible is in the course of translation, and printing, in dialects which have hitherto escaped the researches of the learned. The followers of Mahomed, Confucius, and Bramah, read it. They see the Star of Jesus in the East, and go to adore him. Within the dominions of Christendom, numerous Bible Societies have been established upon the model of the British and Foreign Bible Society, by whose munificence they have profited greatly. Bibles are re-printing in all the languages of Christendom. This treasure of the immortal soul, which is of more value than all the riches of the earth, may be obtained at a very low price, and frequently gratis. The Gospel makes itself known, in its original purity, to the poor ; and from the palaces of the great down to the cottages of the lowest, one common voice begins to resound, “ Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

If, however, this great work is to be brought to perfection ; if every pious father of a family, anxiously desiring to possess a Bible for the edification of himself, and those belonging to him, is to obtain his wishes, it is necessary that such as have better means, should unite more closely together, for the purpose of distributing the word of God among the children of poverty. In our dear native country, there are already five great Bible Societies established ; namely, at Stockholm, Lund, Gothenburg, Westeras, and Wisby. The Archbishoprick is hitherto without one. I have, however, the satisfaction of announcing, that a Bible Society, for the same object, and upon similar grounds, under the consolatory hope of the Almighty's assistance, is about to be established at Upsala. A considerable benefaction, in aid thereof,

has been promised by the justly venerated Bible Society in London. This information will, no doubt, be received with delight by the clergy of the diocese, of whose zealous co-operation and assistance I make myself assured.

The door is opened, my brethren, to promote the increase of Christ's kingdom; and who ought to have this more at heart than ourselves, who are called to spread the saving knowledge of God, and Jesus Christ, whom he hath sent?

Let us then, brethren, while we have yet time, do good, and not grow weary; remembering, that if the opportunities which a wise Providence hath prepared for the advancement of what is good, be neglected, the fault will lie with those whose duty it is to forward it. The time is hastening on, when we shall be no longer labourers in the Lord's vineyard, but shall be called before him to receive our reward. Yet a little while, and the favourable circumstances which now offer, and encourage us to labour while it is day, will have vanished. We all recollect the time when it was but too common to be ashamed of the Gospel of Christ, and a pretended wisdom of reason threatened the expulsion of "the word of everlasting life."—Another era is come, with more gladdening signs. Let us profit by the more encouraging disposition that begins to prevail, and "our labour shall not be in vain in the Lord."

For these, and other weighty reasons, I have hereby not only to desire the reverend Clergy of the Archbishoprick to participate in this establishment for glorifying the name of Jesus, but also as a friend to entreat, that they will, each within his own sphere, in a judicious and zealous manner, animate their hearers, particularly the more wealthy part, of whatever rank and sex they may be, to contribute, according to their means and opportunities, towards this important object.

Grace and peace be with you all, from God and our Lord Jesus Christ.

(Signed) JAC. AX. LINDBLOM, Archbishop
of Upsala.

**SPEECH OF THE REV. JOSEPH JULIAN, at a late meeting of the
Auldborough Bible Society, (England.)**

"*Ladies and Gentlemen*,—From the name and nature of the Bible Society, which we this day meet to advocate, I scarcely need say that its object is the most extensive promulgation of the Holy Scriptures. To a plan at once so glorious and so sublime, one might suppose that the voice of opposition would be unheard; but, Mr. Chairman, objections have been raised, even to this excellent Society, a few of which I shall mention, and, at the same time, endeavour to prove them groundless. First then, it has been stated, by the enemies of this Society, that it is a mere political engine. I am no politician myself; it is sufficient for me to know that the Lord God omnipotent reigneth; that he doeth according to his will in the army of Heaven; and, amongst the inhabitants of

the earth, I rejoice in knowing that, from his celestial throne, he condescends to regulate all our affairs, and notices even the meanest of his subjects. This alleged conspiracy is honoured with the support of many of the Crowned Heads on the Continent, with that of Prelates, Senators, the Clergy, and Nobility; persons whom we cannot suppose to be inimical to patriotism and political order. Let me ask, does their union in the Bible Society constitute them worse politicians? No, the politics they circulate are the politics of the Bible, which teach us to submit to every ordinance of man, for the Lord's sake: they inculcate the duty of rendering to all their due: tribute to whom tribute is due; custom to whom custom; to owe no man any thing, but to love one another. Another objection is, that the Bible Society is inimical to the Church of England. As Churchmen, therefore, let us inquire a little as to the foundation of this Church. It is professedly built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone. What a sad state must that Church be in, which would suffer from the circulation of the Scriptures! The Bible is the touchstone, by which all truth may be tried. It is the revelation of God himself; it unfolds his will, inculcates precepts for regulating our actions, unerring axioms, having God for their author. It may then be confidently asserted, that the circulation of this divine book can only be prejudicial to the kingdom of Satan. The Bible Society, in its origin, may be compared to a small stream, but small as it was, it received the assistance of other streams, and thus the rivulet increased, aided by auxiliary streams, and has become an ocean,—an ocean of beneficence and of love, watering in its prosperous course not only the shores of this happy island, but extending to the distant coasts of Asia, Africa, and America, deepening as it rolls, and spreading its genial influence through every country in the habitable world. If you were to ask, what is the nature of the Society, I answer, that it is so grand that I can imagine nothing more so; so sublime that an Archangel may contemplate it with wonder; so simple that a child may comprehend it.—Another objection made to the Society is, that we circulate the Bible without any note or comment; that the Liturgy does not accompany the Holy Scriptures. The reason is, that the Bible is so sublime, and, at the same time, so suited to the capacities of men of all classes, that it needs no human illustration, however excellent and deservedly esteemed the formularies of our Church, and other human compositions, certainly are. But, suppose it should be agreed on to distribute some book with the Bible, what book could be fixed on to which some party would not object? The Bible Society is supported by persons of all denominations. One party would propose one book, another would maintain that another publication possessed superior advantages; so that the unanimous choice of a book would be an impossibility. We therefore consent to pass over minor points, where mutual good is connected. Thus all classes may co-operate in this Society, and yet each one maintain his own opinions; nor does the union re-

quire the compromise of any sentiment whatever. To illustrate what I have been stating, suppose I were to hold up something, declaring it to be worthy of your inspection, and I were to ask if you had examined it, and one was to say, 'yes, Sir, but how much better would it be seen through my telescope, that would exhibit beauties invisible to unaided vision.' Another would say, 'how would its minutest traits be magnified, if seen through my microscope.' Another would maintain, contrary to the opinion of the others, that his green glasses would aid the sight in discovering its hidden beauties, better than any other optical instrument. Suppose another were to say, 'long experience has convinced me that barnacles are the best possible means to assist vision; if thou wouldst put on mine they would greatly assist thee in viewing this object.' The inference to be drawn from this, is so plain that I need not mention it to you. As we cannot fix on any one glass that would be agreeable to all parties, let us consent to allow each one to choose for himself. If the Bible wanted any addition, it could not be of divine origin. If in the material world God left nothing for man to mend, much less would he do so in a spiritual revelation of his will to the fallen sons of Adam.—Then again, it has been objected that the Bible Society unites Christians of all denominations. Can this be an objection? Do we not all hope to meet in Heaven? Then why not join while on earth in acts of beneficence and love? Have we not all one God, one Lord, one Baptism? One hope animates us all; we are fellow-travellers, fellow-expectants of the same glory and happiness hereafter. Why then should we not all be united by the bonds of love? The more widely the Scriptures are circulated, the more extensive will Christian Charity be found: for God, the author of the Bible, is love.

AMERICAN MISSIONS IN INDIA.

FROM THE PANOPLIST.

The following passages are extracted from a letter written by Messrs. Hall and Newell, to the Rev. Dr. Worcester, dated July 6, 1816.

"Rev. and Dear Sir,—Before the writing of this letter, we did hope to receive later intelligence from our brethren at Ceylon. Their last letter to us was of May 25th. They had then decided on brother Bardwell's joining us. In regard to stations for the other four brethren, they were undecided as to the expediency of their all settling in Jaffna. In consequence of Mr. Ringletaube's resignation, there is now an opening for one or more missionaries, in Travancore. Possibly some of our brethren may gain an entrance there.

"We have strong hopes, that brother Bardwell will be allowed to stay with us.—Circumstances will plead powerfully for it. By the time he arrives here, (for he cannot leave Ceylon during the present monsoon,) we expect to be ready to commence printing, and shall therefore be in obvious and urgent need of him.

"We rejoice to know, that the Board have more missionaries

at their disposal.—We may well hope to see them, from time to time, coming from America to this desolate part of the world.

“Placed as we are, in a situation peculiarly favourable for collecting information concerning many places, we feel compelled, both by duty and inclination, to be continually collecting all the knowledge we can, and to communicate our views to the Board. We have already written at considerable length concerning Western Asia. There we see a field vast in extent, urgent in its claims, encouraging in its prospects, and almost untouched by missionary hands.

“We have conversed with intelligent men, who have visited Alexandria, Cairo, Constantinople, the shores of the Red Sea, Palestine, Syria, Bussora, Busheer, and other parts of Persia and Arabia. All that we have been able to collect from every quarter has only served the more to convince us of the *practicability* and *importance* of missions to Arabia, Persia, and the eastern provinces of the Russian empire, bordering on China.

“Translations into the Persian and Arabic languages, seem to promise more usefulness, than translations into almost any other eastern languages. The reasons are obvious.

“The Board, being a *Foreign Bible Society*, as well as a *Missionary Society*, has peculiar advantages for taking up these languages. It has the money, and can procure *able men*; and such men are peculiarly desirable in those fields. How easily four missionaries might be sent to prepare for translating into each of these languages, in the first instance, and immediately too, if so many suitable men could be spared for these purposes. For the Arabic four; two to Cairo, and two to Bussora: For the Persian four, two to Busheer, Shiraz, or Ispaham, and two to the north western parts of Persia, now under the Russian government.

“There can be no reasonable doubt, that missionaries might securely remain at all these places; at least so long as they were quietly learning the languages, and translating the Scriptures. And while they were executing this very important work, they would be under the highest advantages for ascertaining what further missionary establishments would be expedient or practicable, and for promoting the cause generally as *literary-correspondents*. This last consideration is, of itself, in the view of the late Dr. Buchanan, and of the Church Missionary Society, sufficient to justify similar establishments. Besides, these languages being spoken to a great extent, and by many Christians as well as Mahometans, should the missionaries, after translating the Scriptures, find it necessary, they might remove to some other region where the languages are spoken, and where they might preach publicly without apprehension of evil.

“There are two considerations, which give a very great importance to the eastern provinces of the Russian empire. They offer stations on the borders of Thibet and China; stations, which may afford a very intimate connexion and intercourse with that supposed inaccessible and most populous quarter of the globe. A

such stations how much might be done for China, as well as for the Russian provinces.

"Again; these provinces are under a government well known to be friendly to the propagation of Christianity, and partial to America.

"As to our concerns in Bombay, we have nothing new to add. Things continue to go on in the same train. To-day the translation of Luke's Gospel has been completed. Our schools are gradually increasing. We have agreed with a man to open a fourth school in the course of a few days.

"We shall send our journal, letters, and several other things by the Fawn, Capt. Austin. "We remain, dear Sir,

"Your brethren and fellow servants,

"GORDON HALL, S. NEWELL.

The following extracts are from a letter dated Sept. 30, 1816, and contain the latest intelligence from the Missionaries.

"Rev. and Dear Sir,—“Our last of July 12th, was forwarded by the Fawn, of Boston. By the same opportunity we forwarded to you our journal up to that time, and also a trunk of books, principally Arabic and Persian. We send our present communications by way of Calcutta, with the hope that they may reach you sooner than they would *via* London. Since we wrote last, we have had the satisfaction of hearing, that our brethren in Ceylon have obtained the sanction of government to their settlement in Jaffna, the place of their choice. They were to proceed thither from Columbo as soon as the season would permit. We expect soon to hear of their final settlement. Brother Bardwell is to come to this place by the first opportunity. The most favourable season for coming is at hand, and we are expecting to see him shortly. We are also in expectation of receiving our Mahratta types and press by the next ships from Bengal. We hope to commence printing early in the ensuing year.

"Our schools continue about in the same state, as when we wrote last; for though we have since that time opened a *third* school, the number of boys, on the whole, has not been increased. The rainy season, which is just now closing, is unfavourable to their attendance. We hope the number of pupils will be greater the ensuing season.

"We continue to preach almost every day to the heathen, in their own houses, at their temples, or by the way-side, as we find opportunity; but we have not yet been able to collect a congregation to attend stately at one place. We intend to make an effort to do this soon. Should we succeed in this attempt, we shall be able to introduce those interesting and important parts of public worship, *prayer and praise*, which we are now obliged to omit. It would also enable us to communicate our instructions more in the form of a regular discourse, than we can do at present. We have for some time past held a little meeting on Sabbath morning *among the poor*, to whom we formerly used to preach in English.

We found that they did not attend either the Scotch or English church, and as they professed to be willing to come together, in their own neighbourhood, on the Sabbath, for religious instruction, we thought they ought not to be neglected. They are but few in number, not more than 15 or 20 men with some women and children, and it is seldom that more than 8 or 10 of them attend at one time. We cannot say that we have much expectation, at present, of collecting any considerable number of persons, to whom we can preach in English. This need not discourage us at all. The great business for which we came hither, is to preach the Gospel to those among whom Christ has not been named. In this respect we have an open door, and more work within the compass of a few miles, than would suffice for twenty preachers.

"Since we wrote last, the number of labourers in this part of the vineyard has been considerably increased by the arrival of chaplains and missionaries of different denominations. Two chaplains, and a missionary of the Wesleyan connection have arrived in Bombay; several chaplains and six missionaries from the London Society at Madras; and four or five Wesleyan missionaries in Ceylon. Thus the number of labourers is increasing; but still there is room.

"The state of our pecuniary affairs you will learn from our communications of this date to Mr. Evarts. We shall endeavour in future to write you regularly as often at least as once a quarter.

"We remain, &c. G. HALL, S. NEWELL."

JUVENILE DEPARTMENT.

LETTER FROM A TUTOR TO HIS PUPIL.

My dear Thomas,

Our long residence together has of course interested me in your future destiny,—I am anxious that you may prove in the first place devoted to God, and then I shall not doubt of your being an honourable member of civil and religious society, successful in your engagements, esteemed by your connexions, and happy in yourself.

Suffer me, with the sincerity of one of your best friends, to recal to your recollection those truths which you have so frequently heard from me in private and in public—that during our separation I may have the pleasure of reflecting that although I no longer address you by the living voice, I still converse with you by letter, and in some degree promote your best interests. Let me recommend to you as important,

I. *A studious and constant regard to Religion.* This is absolutely and essentially necessary to your present peace and future happiness.—Whatever you possess beside, how renowned soever for talents, for property, or for influence, without Religion you will be poor and miserable. When I name Religion, I consider it in its spirituality, in opposition to the formal and ceremonial worship of those who view Religion as nothing more than an attention to external duties. Real Religion has its seat in the heart.—No con-

duct, however outwardly moral; no performance of services, however regular and exact, can of itself form a truly religious character.—This is the work of the Holy Spirit—he must teach you your total depravity, and renew you in the spirit of your mind. To him therefore you must look as your instructor—your comforter—your sanctifier.—Depend upon the blood and righteousness of the Lord Jesus Christ for pardon of sin, and an inheritance among them that are sanctified in heaven.

Pay the greatest attention to all the ordinances of religion and to the various means of grace.

The Bible is the book of God; read it daily and attentively with meditation and prayer to the Holy Spirit to impress it upon your memory, explain it to your understanding, and apply it to your heart. Regularly attend the preaching of the word upon the Lord's day, and at other times as opportunity may occur. Never let the Sabbath be profaned by you, either in journeying, visiting, or walking for pleasure. Let your petitions ascend to the Father of mercies for His presence and blessing—on no account restrain prayer before God.

The benefits and advantages of religion should often engage your thoughts—you will be preserved from a thousand snares, and possess the sweetest consolation.

'Tis religion that can give
Sweetest pleasures while we live,
'Tis religion must supply
Solid comforts when we die.
After death its joys shall be
Lasting as eternity.

II. *Let me next call your attention to the government of your passions.* The passions in youth are strong. Unrestrained by the curb of religious principles and motives, they will lead you into every disorder, they will precipitate you into destruction. Flee, therefore, from every youthful lust. Constantly pray for grace to regulate your affections and subdue your self-will: contemplate your fallen depraved state as a sinner, to repress every proud thought and haughty disposition: watch against improper desires, and should you feel their obstinate struggle for victory, pray for strength from God to resist them, that you may return from the contest a conqueror over yourself, the most formidable of enemies.

III. *Avoid all scenes of temptation open and disguised.* Against visiting the theatre I must expressly caution you; there you may be amused, but you cannot be profited. The lewd, profane, and unprincipled characters that are to be found amongst those who resort there; the nature of the pieces exhibited, and the expense of admission, are some of the imperious reasons for your abstaining from those haunts of folly and dissipation. Nor can I think more favourably of cards; if, as in amusement, it were innocent, yet it is at best very trifling and childish; it wastes precious time, promotes evil tempers, induces an idle habit, conducts to gaming, and often to suicide; it indisposes the mind for retirement and study, affords opportunity for scandal, and seems adapted for none but

persons of weak minds and slender abilities, who ought rather to employ their hours in gaining real knowledge, than to waste it in a manner so disgraceful to an immortal being. *Be firm in your aversion from evil company.* Should you step on the forbidden ground of a tavern, except when business demands, I tremble at the consequences. Many young men have, by this way of spending their evenings, contracted the most injurious habits, and by mixing with persons of improper sentiments, gradually imbibed erroneous, and even vicious principles.

Hitherto I have spoken of outward scenes of temptation, but there are others more disguised, and consequently more seductive and dangerous. You ought therefore to examine carefully what-ever presents itself to your notice, and reject all that the Sacred Scriptures either directly or consequentially condemn.

IV. Form a proper estimate of the world It will appear to you pleasant and desirable, but it is deceitful, and like the prince of darkness, often transforms itself into an angel of light, till its specious covering is removed, and then its true character is exhibited, "vanity and vexation of spirit." What are worldly pleasures but concealed torments! what are its honours but fading wreaths! what are its riches, but discontented sojourners? in a word, its ways and customs are evil, its promises vain, and its applause dangerous. O, my dear Thomas, be firm in your attachment to God and religion; suffer neither the flatteries, the ridicule, nor the threats of the world to lessen your concern for your eternal happiness, but say to every such seducer,—

O tell me no more of this world's vain store,
The time for such trifles with me is now o'er;
A country I've found, where true joys abound;
To dwell, I'm determin'd, on that happy ground.

V. Let your general conduct be governed by the Bible. Maintain a strict regard to truth in all your words and expressions; never habituate yourself to equivocation, for between truth and falsehood there is no medium. Avoid profane swearing and taking the Lord's name in vain. Be just in all your actions. Integrity will procure you the esteem even of your enemies. Regard temperance; let your moderation be known to all men. Waste not your hours in unnecessary sleep: early rising is the key to knowledge, health, and riches. Beware of eating and drinking to excess. A drunkard is scarcely fit company for a beast; no object can be more contemptible. The Persians caused their slaves to be intoxicated, and then exhibited to their children, to inspire them with a detestation of this vice.

While I would caution you against rudeness and clownishness, I would equally admonish you against that excessive politeness which grows into effeminacy. In your general conduct observe decorum and propriety, and avoid every remark that might offend the chaste ear; obscene expressions, and even insinuations, render a person despicable and disgusting. It should be your desire always to profit and never to offend by your conversation. Many young men, by a conduct in this respect justly called scandalous, merit no higher appellation than that of "filthy talkers."

Finally. Let me entreat you to keep in view the awful realities of eternity ; a regard to them will, under the influence of the Holy Spirit, moderate your passions, calm your temper, solemnize your mind, endear to you the Scriptures, render the Lord Jesus Christ invaluable precious, and counteract the influence of a gay and sinful world. "We must all appear before the judgment-seat of Christ" to receive our final sentence to happiness or misery, Heaven or hell ! Dreadful alternative ! Let the solemn thought impress you with the importance of being a decided character.

These remarks I commit to your careful perusal and serious reflection. May I at last meet you on the heavenly shore, and the praises of God and the Lamb be our eternal employment.

I am, my dear Thomas,

Your most affectionate friend and tutor, R. C.
[*Youth's Mag.*]

NEW TRACT SOCIETY.

The "Bethany Tract Society" has been formed in Livingston County, Kentucky. The members agree to abstain entirely from the free use of ardent spirits, and use their personal influence to deter others from indulging in so pernicious a practice ; and reprove and discountenance profane swearing, Sabbath-breaking, gambling, &c.—The object of this Society is explicitly stated by the Managing Committee in the following words :—"The members of our Society are few in number, and of low worldly circumstances ; but hearing of the great things which God has done in other parts of the world by means of a few religious tracts, we are encouraged to contribute our mite, humbly hoping that God, who has chosen the weak things of this world to confound the things that are mighty, will make such a use of this little Society, as that it may prove a blessing, not only to the members, but likewise to many of our poor neighbours, who are destitute of the common means of grace and instruction." A Female Society has also been formed in the same place for the distribution of Tracts.

[*Chillicothe Recorder.*]

Communicated for the Christian Herald.

A Society has lately been formed by a number of pious ladies in Savannah, (Georgia,) styled *The Savannah Female Mite Society* for Missionary purposes.—Their object is to provide Missionaries for the destitute in their own state, and assist in extending the kingdom of the *Blessed Redeemer* among the heathen.

NAMES OF THE OFFICERS.

Mrs. Stiles, *First Directress* ; Mrs. Early, *Second Directress* ; Mrs. A. Smith, *Secretary* ; Miss A. Jones, *Treasurer*.

Other Managers.

Mrs. Stark, Mrs. Reed, Mrs. Wall, Mrs. Greene, Mrs. Lethbridge, Mrs. Hart, Miss Dunning, Miss Barron.

A number of ladies of the congregation of the South Dutch Reformed Church in this city have contributed thirty dollars to constitute their Pastor, the Rev. James M. Matthews, a member for life of the *American Bible Society* ; also thirty dollars to constitute him a member for life of the *Young Men's Missionary Society of New-York*.

THE CHRISTIAN HERALD.

VOL. III.] Saturday, May 31, 1817. [No. 10.

THE CARAITE JEWS.

In No. 9, 10 & 16, of our 2d volume, we published some interesting extracts of the correspondence of the *Rev. Robert Pinkerton*, on his late tour in Russia, Poland, and Germany, to promote the object of the British and Foreign Bible Society. We recently received a large collection of letters of that worthy and indefatigable labourer in this great cause. We shall furnish our readers occasionally with extracts from this highly important correspondence. We now present them with one dated

Bahchisaray, June 16, 1816.

THE romantic situation of this ancient Tartar capital, in a narrow deep vale between two ranges of huge perpendicular rocks, the ancient palace of the descendants of Djinge Khan, with its fast decaying remains of Asiatic luxury, and Tartar royalty; the numerous fruitful little gardens attached to almost every Harem in the city, each encompassed with high walls, erected by the morose jealousy of the Moslem race, to exclude the female sex for ever from the view of strangers, together with 32 Mosques, and their towering Minarets, and 79 fountains of the purest and most wholesome water—combine to render the situation whence I now address you, striking and interesting to the view of the traveller. But it is not with the view of describing the romantic scite of Bahchisaray, and the customs of its Tartar inhabitants, that I resolve to write to you at this time. A gracious Providence has given me a theme of a nobler kind, has been pleased to lead me to this place for purposes more intimately connected with the temporal and eternal welfare of the Tartar race. Permit me therefore to give you a simple statement of facts.

The next day after the establishment of the Tauridian Bible Society, in Sympherpole, I took my departure for Sevastopol, in company with one of the Vice-Presidents, Colonel Taranoff, a man heartily attached to the cause of Christ, and a zealous promoter of the object of Bible Societies. We lodged at the beautiful seat of His Excellency the Governor, eighteen wersts from Sympherpole, and arrived, the next day, at the sea-port town of Sevastopol. Here we succeeded in extending the interests of the Bible Society, far beyond expectation; and the Greek Metropolitan, with several other persons of distinction, not only subscribed themselves Members of the Institution, but engaged to become correspondents and co-labourers in the work, with the Committee in Sympherpole, and by every means in their power to further the benevolent objects of the Society. From Sevastopol we ar-

rived, last evening, at this place, where we found a most hospitable reception in the house of a rich Greek Merchant, also a co-operator in the cause of the Bible Society. This morning early we set out on horseback to visit the ancient Jewish fortress, situated on the summit of the rocks, about two wersts above the city, inhabited by Caraites Jews, and denominated Dschoufai Kalé.—When we had ascended about half way up the narrow track along the side of the rocks, we met with one of their chief Rabbies, called Aaron, to whom our conductor introduced us, and who immediately returned with us, to show us the place. I entered into conversation with this intelligent Rabbi, in the Tartar language, who replied with an unexpected freedom and openness to all my inquiries respecting the situation, opinions, and customs, of his brethren, the Caraim of Dschoufai Kalé, towards which place we were approaching slowly. Among other interesting particulars, I here first obtained information of a fact which afforded me inexpressible joy—that the Caraim were in possession of a translation of all the books of the Old Testament in the Tartar language! This piece of intelligence immediately engrossed my whole attention;—Aaron promised to procure me a sight of a copy. At length we reached the summit of the rocks, and entering the fort, proceeded through several winding narrow lanes, and halted at the gate of their chief synagogue. Here we were met by the principal Rabbi, a reverend old man, who gave us a friendly welcome. We entered the Synagogue, and were soon surrounded by the elders of the people, to whom I made known whence I came, and the object of my journey. I spoke to them of the exertions now making in every quarter of the world to spread abroad the word of God, the Old and New Testament, among all nations. They heard with attention, and wondered much at the particulars which I related to them. I then produced a single copy of the Gospel of St. Matthew, which I had brought with me, in the Hebrew tongue, and a copy of the Epistle of St. Paul to the Hebrews, in the same language, and presented them to the principal Rabbi, who accepted them most willingly and thankfully. I told him that they were published by a Society in London, and that in a short time I hoped to be able to send him all the books of the New Testament in the Hebrew language. He again expressed his acknowledgments for what I had given him, and assured me that they would be very happy to obtain a copy of the remaining books of the New Testament. Rabbi Aaron told me, that he was promised a written copy of the Gospel of St. Matthew in Hebrew, taken from that which I had given to their principal Rabbi. He pleaded with me for a copy of the Epistle to the Hebrews also. I had only two copies remaining, and I gave him one of them, which afforded him great pleasure.

In the mean time, our conductor Aaron was in search of the Tartar translation. He was not long in procuring me a sight of a beautiful copy of the five books of Moses, in the pure Jagatai Tartar, written in the Hebrew character. He informed me, that

they were in possession of all the books of the Old Testament, in pure Tartar; that the translation was made by their forefathers, several centuries ago; that it was constantly read among them to the present day, together with the Hebrew Text; and that he would procure me a complete copy to purchase, before I left Bahchisaray. I sat down, in the midst of the Synagogue, with the Carait Rabbies, and read several passages of the five books of Moses, and of the Psalms. I find the translation excellent; and consider it as a peculiar mark of the divine favour on the labours of Bible Societies, that it has been brought to light at the very time when we are prepared to promote its circulation with the New Testament in the same language, a second edition of which is now printing at Astrachan.

After much interesting conversation with the Carait Elders, and visiting several of them in their houses, we repaired to the grove where their dead are interred. Here we were shown an inscription in Hebrew, upon a grave-stone, 570 years old, a singular proof of the ancient residence of the Caraim in Dschoufai Kalé. We returned to Bachisaray by the same way we went; and it was not long before Aaron followed, and presented me with a most beautiful copy of all the Canonical Books of the Old Testament in the Tartar language, written on fine vellum paper, in the Hebrew character, comprised in four volumes quarto, for which I paid him 200 Rubles. I have seldom met with a more beautiful manuscript. It is elegantly bound in red goats' leather, and ornamented with gold. I shall endeavour to get it sent off in safety to St. Petersburg, where, with the assistance of one or two learned Tartars, under my own direction, should it please God to spare me to return, it may be fairly written out in the character, and carefully revised, and put to the press, with the translation of the New Testament made by the Missionaries in Karass. This will furnish us with a Tartar Bible, which will be well understood among the numerous hordes of Nogay, Kazan, Trukmen, and Bucharian Tartars. The peculiar principles of the Caraites, in rejecting the Talmud, and all the traditionary fables of the Jews, and their strict adherence to the sacred text of Scripture alone, give me great reason to hope, that we shall find this, their Tartar translation from the Hebrew, to be correct. I leave you, my dear friends, and the Members of the Committee of the British and Foreign Bible Society, to make your own remarks on this new opening in Providence to extend the knowledge of the Holy Scriptures to the followers of the False Prophet!

MORAVIAN MISSIONS.

Address to all who favour the propagation of Christianity among the Heathen, in behalf of the missions of the church of the United Brethren, commonly called Moravians.

In the year 1814, it is well known that the accumulated distresses of the Continent affected all classes and descriptions of persons. The same calamities were likewise severely felt in all the settlements of the United Brethren in Germany, Holland, Denmark, and Russia, and considerably diminished the contribu-

tions both of the Brethren's congregations, and of friends participating in the welfare and support of their missions among the heathen. Under these circumstances, an appeal was made to the religious public by some very respectable persons in England, who became acquainted with the embarrassments under which this important concern laboured. That appeal was not undertaken in vain; and the Committee, to whom the general management of the Brethren's missions is intrusted by their synods, feel how much they owe to the kindness and liberality of the numerous well-wishers to the spread of Christianity among the heathen, who very nobly stepped forward on this occasion; and, by their generous donations, contributed in a great measure to remove the existing difficulty. In this work of charity, benefactors of various denominations were united, exhibiting a most encouraging proof of the power of that Christian love which binds together the hearts of the people of God, in supporting the cause of their Redeemer, however distinguished by various names and forms.

The present Address is occasioned by the same necessity, and encouraged by a similar call on the Society by friends out of their circle, who are acquainted with the proceedings of their missions, and with the great difficulty of maintaining them. This indeed amounts almost to an impossibility, unless it shall please the Lord to incline the hearts of those to whom he has imparted the power, again to afford their generous assistance. The effects of that dreadful war, by which the Continent was wholly impoverished, trade annihilated, and even the common necessities of life in many instances withdrawn, are still felt by most classes, so as to render them unable, as formerly, to direct their attention to subjects beyond their own personal existence; while the settlements of the Brethren, though by God's mercy spared from total destruction by fire and sword, were so much exhausted, from being continually made the head-quarters of different armies, that they were plunged into debt, and their usual sources of income, for some time, nearly dried up. The exertions of individuals, however, and of the congregations collectively, have not been wanting; and though greatly reduced in means, they have done what they could to assist in preventing any relaxation in the prosecution of the work. Yet, with every exertion, it is impossible to meet the great and accumulated expenditure of the past years. The sum of about 4000*l.* which, by the unexpected liberality of our brethren and friends in England, was collected in 1814 and 1815, was indeed a relief for which we cannot sufficiently thank the Lord, who thus disposed the hearts of so many benefactors to favour the Brethren's missions; but as the circumstances which then occasioned the deficiency remain the same, the Committee is again under the necessity of making their case known, and expressing a hope that their petition for help will not pass unregarded.

To show how extensively the church of the United Brethren is employed in attempts to propagate the Gospel in the heathen

world, and how long they have maintained their numerous missions in different countries, the following statement is subjoined :

	Estab- lishments.	Settle- ments.	Mis- sionar.
In St. Thomas	-	-	-
St. Croix	-	-	-
St. Jan	-	-	-
Greenland	-	-	-
North America	-	-	-
South America	-	-	-
South Africa, re- newed in 1792	-	-	-
Jamaica	-	-	-
Antigua	-	-	-
Labrador	-	-	-
Barbadoes	-	-	-
Astrachan, renew- ed in 1815	-	-	-
St. Kitts	-	-	-

In the three Danish West India islands, St Thomas, St. Croix, and St. Jan, the Brethren's congregations amount to about 12,200 souls; in Greenland to 1100; in Antigua to 12,000; in St. Kitts to 2000. The congregations of Christian Indians in North America suffered much, both before and during the first American war. Great loss has been sustained by the burning of Fairfield in Upper Canada, the principal settlement among the Indians, which it will cost no small sum to repair.

God has been pleased to bless the Mission at the Cape of Good Hope with much success. The forming of a third settlement is in contemplation, when means can be found to support it. About 1600 Hottentots constitute the two congregations at Gnadenthal and Gruenekloof; many more attend public worship; and in the interior there is a great desire among the heathen to receive more teachers. As the rooms used as a chapel in Gruenekloof have for some time been too small to accommodate the congregation and other hearers, and government have kindly granted permission to build, the erection of a new chapel has been undertaken, though at present the state of the finances scarcely warrants the undertaking.*

The communication with the three settlements in Labrador, which can only be maintained by a vessel of their own annually sent to the settlements, proves a great expense; but the Lord has hitherto enabled the Brethren's Society for the furtherance of the Gospel, established in London, to persevere in their exertions, notwithstanding the smallness of their means, and the uncertainty of a return equal to the expense of the outfit. Nor would it be con-

* The Rev. Mr. Latrobe arrived in England in December last year, from a visit to the above settlements at the Cape, from which he has derived peculiar pleasure; and may possibly, after his return from one of the principal settlements of the Brethren in Germany, lay some interesting particulars before the public.

sistent with that gratitude which we feel to God our Saviour, did we not here observe how graciously he has preserved the communication with the Brethren's Missionaries in that inhospitable region; so that since the commencement of the Mission, now fifty-three years ago, no interruption has occurred in transmitting the annual supplies. During the last year, however, 1816, the vessel was, for the first time, prevented by the ice, and by the fury of repeated storms, from touching at Hopedale, till at length, after suffering a most violent tempest, which she was not expected to survive, the captain was obliged to abandon all hopes of reaching that settlement, and to return to England, having four Missionaries on board, who were passing from Nain to Hopedale. This event has subjected the Society to great additional expense. The anxiety which will undoubtedly fill the minds of our brethren in Labrador, respecting the fate of the vessel and of their fellow-labourers, must be keenly felt. Yet amidst all trouble, the Society has much cause to thank the Lord that he heard the prayers of those on board, delivered them from the raging of the sea, and brought them safe to shore.

May the above statement and call for help find acceptance and favour with all who consider the greatness and importance of the work, and the comparative weakness of those immediately employed in it, and who, without their aid, are wholly unable at present to support it. Even now many invitations to commence new Missions must be declined, from a full conviction that it far exceeds the power of the Committee to accept them.

At the period when the former appeal was submitted to the public, the debt incurred by the Missions, owing to the circumstances already specified, was estimated, according to the accounts received, terminating December, 1812, at 4000*l*.—In the year 1813, there was a further increase of debt, amounting to 1700*l*. And in the years 1814 and 1815, which are the latest accounts at present arrived, there was a still further addition, constituting a total debt of 6000*l*. notwithstanding the liberal donations contributed in consequence of the first appeal. To liquidate so large a debt they feel to be utterly impossible, dependent as they principally are, for the support of their Missions, on the voluntary aid and liberality of their congregations and friends on the Continent, who are still suffering from the desolating effects of the late war.

Under these circumstances, they sincerely trust they will appear justified in again respectfully appealing to that British benevolence of which they have already experienced so generous a proof, and which is at all times so conspicuously manifested in every thing connected with the spread of the Redeemer's kingdom, that they may still be enabled to make the saving name of Jesus known to the heathen world. The assistance thus afforded will surely not be unrewarded by Him to whom the mite of the poor but cheerful giver is as acceptable as the offerings of the more opulent; for "the Lord looketh on the heart." C. I. LATROBE;

Speech of C. S. Dudley, Esq. at a late meeting of the Southampton Bible Society, (England.)

The excellent report which the Meeting have so judiciously adopted, enters so fully into the foreign operations of the Bible Society, takes such a luminous view of that moral panorama, which comprises the interest and happiness of millions; that it is unnecessary to add much to the mass of evidence collected. It will, however, be gratifying to the meeting to learn that the progress of the cause is unimpeded; that the total number of Bibles and Testaments circulated, has increased to 1,700,000, in sixty-six different languages and dialects; and that every wind of heaven wafts to the shores of this happy country some fresh expression of gratitude, some new proof of moral benefit derived, or some additional claim on our sympathy and charity.

From many distant lands the cry is still heard, "Come over, and help us;" and it depends on the continued and increasing zeal and co-operative spirit of our children, whether this loud and resistless appeal shall be met with that promptitude which has hitherto characterized the proceedings of the Society, and which has added to the many titles conferred by foreign gratitude on this country, that best and dearest—the land of Bibles and of charity.

In following the progress of this chariot of benevolence, it is impossible not to pause at some few stages of its course, to contemplate the moral prospect which is extended around. One of these, and not the least interesting, we find in a country which till recently we were accustomed to denominate semi-barbarous: but Russia affords another proof that *Christianity* is the source of *civilization*; that *education* moralizes and humanizes, and that the free and open circulation of the Bible extends the atmosphere of virtue, and sheds the benign influence of religion over the nations of the earth. At Petersburg and Moscow this great work goes forward under the active patronage of the Emperor ALEXANDER. This enlightened Sovereign has recently and publicly declared, that he considered the establishment of the Russian Bible Society as the happiest event for his immense dominions; that he looked upon it as far superior to any augmentation of power or extension of territory; and that he beheld in the universal circulation of the sacred volume, and in its perusal by all his subjects, the true secret of their happiness. Not content with granting to the Society the freedom of postage, and of carriage for their correspondence and Bibles, he has lately granted them a large and commodious house in Petersburg, and has considerably augmented his liberal contributions.

Great indeed has been the degree of success with which it has pleased Divine Providence to bless the labours of the Bible Society; much has been accomplished; but let us never forget, that although it is *much* in comparison with what had been previously done, yet it is *little* in comparison with what remains to be accomplished. I have indeed been asked, since my arrival within these walls, whether, as so much had been done, the Society might now

relax in their exertions. I will not insult you by asking whether you are tired of your work ; for I well know it is, and will long continue to be, a source of pleasure and delight. But I will adopt, in reference to the number of Bibles distributed, the language addressed to the Saviour of the world, and ask,—“ What are these among so many ?” I appeal to your christian charity and benevolent sympathy, on the behalf of *two millions* of immortal beings in the sister kingdom of IRELAND, who are still destitute of this guide to heaven and happiness. I will remind you, that this globe contains on a moderate calculation one thousand million of souls, of which only one hundred and seventy-five millions profess the christian faith, and of these not *one-sixth* are supplied with the holy scriptures. I entreat you to recollect that the single and simple object of the Bible Society is *to place the Bible in the hands of every known being upon earth* : and I will then ask you whether you can relax in your exertions to promote the success of a cause, which will yet be in its infancy, when the head of the youngest child in this numerous assembly shall be white with age. Without following the luminous track which your report has pursued, I shall merely select from the *foreign* tree one or two blossoms, as specimens of that fruit which may be anticipated from the seed which it is your happy privilege to scatter. I shall gather these blossoms from *opposite* branches. One of the latest accounts from LABRADOR mentions a pleasing fact, alike illustrative of the benefits of education and the Bible.—A young Esquimaux in one of the schools, reading the Gospel of St. Matthew, burst into a flood of tears ; his teacher asking him what had so afflicted him, the youth replied, “ Ah, I now see I shall never get to Heaven ! look here, the book of God says, blessed are the pure in heart ; now I know my heart is not *pure*.” “ Look here,” says his teacher, pointing out the passage,—“ Blessed are the *poor in spirit*, for theirs is the Kingdom of Heaven !” “ Now, then,” said the boy, “ I am happy ; I see I may depend on the Saviour. I wish no longer to doubt his goodness.” Having thus seen that faith is not *chilled* amid the frozen wilds of LABRADOR, we shall find it may not be *parched* even at the LINE. A recent letter from Java states, that the writer had called on an intelligent and serious Chinese merchant a few weeks previously ; not finding him in the house, he proceeded into the garden, and beheld him in an alcove, beating to pieces with a hammer that idol he had recently worshipped as a God. On asking him what he was about, the awakened Asiatic exclaimed,—“ I am destroying that idol which I falsely believed in, lest it may again tempt me to sin ; if I threw it away, somebody might fall down before it as I have done. I will worship the only true God, who dwelleth in Heaven. I know that I dare not return to my own country, but God can see and bless me as well at Java as in China.” These (and many such we are permitted to behold) are encouraging facts : they afford evidence, that if some seed fall into “ stony ground,” there is yet some “ which bringeth forth good fruit, some thirty, some sixty, and some a hundred fold.”

But I must not forget that the motion which it is my duty to second, involves a subject of deep and vital interest. Contemplating BIBLE ASSOCIATIONS as the top stone of that building which God has erected and not man; and having long considered them as the completion and perfection of that system which is the boast of our country, I do most cordially unite in expressions of gratitude to those by whom the Associations in connexion with this Society have been conducted.—As the Report does not specify particulars, I am at a loss to know how to appreciate the exertions already made; but I observe that one of these interesting Societies is stated to have paid in eighty pounds during the past year. This is well! but certain I am, from the aspect of this Meeting, that you will rejoice to learn how this sum, and all its happy consequences, may be quadrupled in the year ensuing. It is simply by engaging the active services of that sex with whose attendance the present meeting is largely favoured. I am perfectly aware that objections have been made to this plan: and so have they been to every part and portion of the system. I know it has been asked, whether that delicacy which forms so distinguishing and so honourable a feature in the female character, may not be compromised by these active engagements. I answer confidently and unequivocally—NO! and I rest my answer on the grounds of experience. But had we not facts which triumphantly refute this objection, I would ask what there is in the nature or the tendency of an object altogether pure and good, which should preclude the active services of those whose character, leisure, and opportunities, seem *peculiarly* to qualify them for these offices of charity and peace. Is practical benevolence incompatible with female delicacy?—*Oh! no!* Never yet was the veil of modesty blown aside by the zephyr of charity. Let me ask, to whom is this appeal made? To that sex on which the claim would appear to be peculiarly imperative.—It was a *woman's* hand that plucked

————— “The fruit
“Of that forbidden tree, whose mortal taste
“Brought death into the world, and all our wo.”

It was by *females* the Redeemer was attended throughout the entire period of his appearance upon earth: *they* followed him to the foot of the cross, *they* remained faithful when our sex had forsaken him; and is it not right, is it not more than right, that *they* should participate in the “luxury of doing good,” by taking their part in the high privilege of disseminating the sacred legacy of boundless love and infinite mercy! Far be it from me to appeal to *your* feelings alone! I demand the sanction of your reason, of your calm and dispassionate judgment: I ask you to form your decision, not on theoretic views of this important subject, but on the *practical* results of female exertions in other places. Has the character of your sex been depressed, or has it been elevated, by the dedication of the ladies of Southwark, Westminster, Colchester, Brighton, Godalming, Guildford, Farnham, Epsom, Kingston, Henley, Maidenhead, and Reading? Or have these devoted females

lost an iota of the delicacy which is the crown of that character? They have planted the rose of Sharon in the deserted wild; they have watered it with their tears and fanned it with their prayers; and while the incense of its perfume has ascended to the throne of Heaven, that blessing which has followed their happy labours has filled their own hearts with peace, joy, and gratitude. The judicious observations which fell from the lips of your President, in an early stage of the proceedings of this interesting day, preclude the necessity of my dwelling on many topics which the resolution before the chair involves.

Those observations, and the important facts by which they were so ably illustrated, demonstrate the efficacy of BIBLE ASSOCIATIONS and EDUCATION on the morals, the habits, and the happiness of the labouring classes of society. I deeply regret the state of health which compelled your President to relinquish the Chair, before I had the opportunity of confirming his remarks; which, as a member of the Committee for checking the progress of juvenile crimes, I can do in the fullest manner. After having visited several of the prisons in the metropolis, and conversed with their wretched inmates, I can add my humble testimony to the truth of a maxim which should be engraved on the heart of every legislature:—*Ignorance is the parent of crime, while education and the religion of the Bible comprise the true secret of national prosperity and happiness.* On conversing with upwards of twenty boys who had been condemned by the violated laws of their country, I found that seventeen of these youthful delinquents were unable to read, and that not one of them had ever read the Bible. In that populous district of the metropolis with which I am more immediately connected, I have found a mass of evidence, which, even were it unsupported, would to my mind be conclusive.—I allude to SOUTHWARK. There, beyond any district of similar extent, the principles of those systems which produce moral reformation, have been appreciated, adopted, and applied. Numerous schools, on various plans, but all conducing to one great end, have been established, and are flourishing. Twelve BIBLE ASSOCIATIONS, regularly organized, and conducted by upwards of 800 active and benevolent individuals, embrace the whole population, and keep up that high state of moral cultivation which has already produced such incalculably beneficial effects. Scarcely four years have elapsed since Southwark adopted those benevolent plans: and already we behold the first fruits of the seed so liberally but so systematically scattered, in the education of nearly thirty thousand children, and in the distribution of nearly four-and-twenty thousand Bibles and Testaments. We behold a *gradual and progressive decrease of criminal charges, in a rapidly increasing population.* We see sobriety, order, and decorum, assuming the place of drunkenness, disorder, and licentiousness; we perceive clearly that the bonds which unite and improve the different ranks of society are strengthened; that the *rich* have become more affable and kind, and the *poor* more affectionate and respectful. In short, thirteen thousand

weekly visits to the abodes of industry, of poverty, and of wretchedness, have made us acquainted with the wants, feelings, and dispositions of the people; and this knowledge, this important knowledge, is acquired at the moderate sacrifice of *two hours a week* by each individual engaged in this true labour of love. I might mention numerous anecdotes in support of the consequences which I deduce from this statement; but I have already trespassed unwarrantably on your time and patience. Let me conclude by simply asking, *what* there is in the physical or moral state of Southampton, which should preclude her from adopting similar means and deriving similar benefits?"

JUVENILE DEPARTMENT.

MARY THE MILK-MAID.

MARY the Milk-maid, is the eldest daughter of John the Gardener, and Sally the Dairy-maid. These people are very honest and industrious, and by good management they contrived to save a little money to buy a cow. Mary, as soon as she was old enough, was appointed Milk-maid, and thus became exceedingly useful to her mother and the family.

Mary the Milk-maid was a very good girl; she had learned to read and write in the Sunday-School, and was forward in her learning, diligent in her work, and very respectful in her behaviour. She had committed the gospel of Matthew to memory, and great part of the book of Psalms, together with a considerable number of excellent hymns, before she was fourteen years old. Good children are fond of good books, and it is always delightful to see young people desirous of improving their minds, and endeavouring to acquire wisdom. Like the lark, which at break of day, arising from the ground, soars towards the skies, singing as it goes, was Mary the Milk-maid. Her first waking moments were employed in praising God. She sought his blessing, and read his word, before she entered upon the employments of the day; and frequently as she jogged on to the fields, or was milking the cows, her tuneful voice was engaged in her Maker's praise, or her mind employed in pious contemplation. It is a happy disposition of mind which enables us to mingle the employments of heaven with the concerns of earth; and I have often thought that the poor possess, in this respect, a great advantage over the superior classes of society. And not only the poor, but the young, before they are immersed in the busy, anxious concerns of life, may often lift their thoughts to God, and fix their affections on things above with an undiverted mind. There is not a lovelier sight beneath the sky, than to behold a young person devoting his glowing affections, his ardent mind, and the first-fruits of his youth to the glory of his Creator. If the angels of God rejoice over one sinner that repenteth, surely they hover around the youthful traveller's path, and gaze with delight on the young convert's progress; they pass by the palaces of mighty monarchs, to look in at the little thatched cottage, where the poor child kneels and prays with a humble and penitent heart.

During the last summer I first became acquainted with *Mary the Milk-maid*. I had retired from town to spend a few weeks in the country, and according to my usual custom, I devoted two or three mornings to behold that sublime and beautiful sight, the rising sun. One morning when I had descended the lofty hill which was my observatory, I noticed beside a row of elm-trees, a neat though little cottage, and saw a girl about sixteen years old, with a large white milk-pail upon her head, marching towards the door. Her appearance was completely rustic, her cheeks were blooming as the damask rose, and her countenance indicated much contentment and cheerfulness. As I felt rather thirsty, I resolved to follow the Milk-maid into the cottage to purchase some milk. I walked slowly and silently up to the door, and heard a number of children's voices busily engaged. Just then, the father cried out, "silence," and immediately every one was quiet: he then said, "come, Mary, ask a blessing," the girl obeyed, and with much fervour and simplicity, in a few words, thanked God for giving them food to eat, and prayed that they might never forget his goodness and love.—I tapped at the door; Mary came to open it, and courtesying when she saw me; said, "Please, Sir, walk in." I entered the cottage, and saw the father and mother, and five children sitting round a small deal table, and taking their homely breakfast. Some of the little children, when they saw me, scampered away to hide themselves, and made all the house in a bustle. I apologized for putting the family into such confusion, and requested them to sell me a little milk. Mary immediately brought me a large basin full, and her father and mother welcomed me to the cottage, and put out their best arm-chair for me to sit down upon. I always, when I visit the poor, endeavour to enter into their little histories, to converse in a friendly way with them, and to drop some few simple serious hints for their instruction. We soon became quite friendly; the terrified little children returned to their porringers, and John the gardener and his wife, were delighted, "that such a fine gentleman should come and talk to poor folk in such a loving way."

After we had conversed on the beauty of the morning, the fineness of the weather, and so on, being desirous of giving a profitable turn to my visit, I addressed the eldest girl: "Well, Mary, I hope you are able to read the Bible, as I see one on the mantle-piece." "Yes, Sir, I love to read this holy book; my teacher at the Sunday-School gave me a pocket Bible when I left the school last Christmas, and I would not part with it on any account. It is the best book—and the more I read it, the more I like it." "And do you ever pray to God to teach you to understand the Scriptures?" "I hope I do, Sir, sometimes pray "Open thou mine eyes that I may behold wondrous things out of thy law;" and our Parson says, that the wisest and the most unlearned must alike pray for God's Holy Spirit to teach them the meaning of the Bible, and that a little child who prays to God will understand it far better than the wisest man who reads without prayer." "Very

true, indeed, Mary, for God has promised 'that the meek he will guide in judgment, and the meek will he teach his way:' pray what part of the sacred volume have you been reading lately?" "I was reading this morning, Sir, Isaiah's prophecies about the sufferings of our Lord Jesus Christ, and then I turned to the accounts which we have in the Testament, and I cannot tell you how much I felt when I read of our Saviour's love to poor sinners, and of the sufferings he endured to save them from eternal misery: I could not refrain from singing:

Remember all the dying pains-
Which my Redeemer felt,
And let his blood wash out my stains,
And answer for my guilt.

"I am truly rejoiced," said I, "to find that you were thus employed; we can never think too highly of the love of Jesus Christ, nor too deeply of our own sinfulness, so that we always connect the two together. I am often surprised when I reflect on these subjects, that my own heart is so cold and indifferent, when my whole soul should be affected with love, gratitude, and joy, contrition, humility, and hatred to sin. I trust, Mary, that you have begun to love Jesus Christ in the days of your youth; we cannot commence too soon to love him, we cannot serve him too zealously, we cannot trust in him too unreservedly."—"Ah, Sir! I wish I could say with Peter 'Lord, thou knowest all things, thou knowest that I love thee;' but if I cannot be so bold, I may say, that I do earnestly desire to love Jesus Christ, and that nothing distresses me more, than that I love him so little."

'Love so amazing, so divine,
Demands my soul, my life, my all.'

Just at this time Mary was called away to the dairy by some customers, who wanted milk or butter; I then turned round to John and his wife, and warmly congratulated them on having such a daughter. "We have great reason to be thankful," said John, "for such a dear child, she is a vast comfort to us and to all the children. Sally and I often give thanks to God, that by his grace 'Mary hath chosen that good part which shall not be taken away from her;' our nearest neighbour, Tom Brown, the wheelwright, has just sent off his son to sea; he was such a desperate wicked boy, that he almost broke his mother's heart; and some of the neighbours say she is justly punished, because she'd never let her children go to the Sunday-School: God be praised, all our children are a comfort to us."

I then proceeded to talk a little to the children, and drawing out of my pocket a number of serious, interesting tracts with pretty pictures, I invited them to come to me. I was soon surrounded with all the group of rosy faced sunburnt smiling children. A little round cherry-cheek boy perched himself on one knee, a merry curly headed girl clambered up the other, and all of them were eager to say their hymns and chapters, when I promised them the reward of a book. The father and mother stood by, gazing on their little ones with fond delight. I soon heard the children re

peat something that they had committed to memory, and presented each of them with a book. No children in the world could be more happy than they, as they ran with their treasures to exhibit them to their beloved parents.

When Mary had served her customers, she returned and joined with the rest of the family, in expressing their gratitude to me for the books I had given them; I then selected half a dozen of the largest, and begged her to accept of them. "It is now time," said I, "that I should wish you good morning."—"I hope you will stay a little longer," said John, "may I be so bold as to ask your Honour to spend a few minutes in prayer with us before you leave?"—I could not refuse the request; we all knelt down together and poured out our prayers and praises at the throne of grace. 'Twas a solemn and an interesting moment;—

I then gave this humble pious family an affectionate farewell, and as I departed I exclaimed: "How incomparably superior is the happiness of pious cottagers, to the boasted bliss of worldlings!" Wisdom's ways are ways of pleasantness, and all her paths are paths of peace.

[Y. M.

SUNDAY SCHOOLS.

The following communication cannot be too widely circulated, as it is calculated to prove the usefulness of that most excellent and widely-spreading system of Sunday instruction. Infidels may scoff at, the lukewarm may discourage, the jealous may be fearful of, the results of such a combination of energies as now become proverbial throughout England, Scotland, and Ireland, in behalf of the sons and daughters of poverty and ignorance. The infidel hates the Sabbath as much as this employment of it—the lukewarm think every thing will find its own level without human interference—the jealous are apprehensive of the lower orders becoming too wise. If the mode and matter of instruction were in the hands of either of these parties, the effects might be feared; but as they are the fruits of love to God, and a concern for the souls of mankind, the results may be looked for with hope and joy. They who can neither read nor write are the easiest to be seduced into crimes of the blackest and most diabolical kind; being only hearers, they must take every thing upon trust, and may of course be persuaded that laws the most wholesome are tyranny; and that religion is of human invention, for the purposes of oppression.

The following letter was written by a young woman at service in London, lately a Sunday School girl, to her sister, a Sunday School girl at the same School.

MY DEAR SISTER,

I hope these few lines will find you in earnest about your immortal soul, which is of the greatest importance. Your soul, you know, must dwell either in happiness or everlasting misery. We may die soon; and what an awful thing would it be to die unprepared for death! Now is the accepted time! now is the day of salvation! I sincerely hope you will seek for salvation in Jesus, that kind and compassionate Saviour of sinners;—go to him as a poor sinner—ask him to pardon your sins, and make you his for ever: he has promised that he will cast out none that come to him. Do go, my dear sister, and humbly ask him to teach you how to pray to him in a right manner: for we are poor weak creatures; of ourselves we can do nothing, but

through him we can do all things. I am very much concerned about you. You know you are thinking about going to service, and it is very proper you should go: and I hope you will get a place to suit you soon.

In the world there are a great many snares and temptations; and what a mercy to have the kind and loving Saviour for our guide! As we pass through life we need a guide. Let me entreat you to read your Bible as often as you possibly can, for it is a precious treasure; there is something there to suit every station. I am very thankful that you have the privilege of going to a Sunday School; you have very kind and good instruction there, and I hope it will be made a blessing to you, as it was to me. Learn the characters of good children as much as you can, and pray that the Lord would make you like them. I hope you are a good girl to your mother, and do all that lies in your power to help her. I should very much like to come and see all of you this summer; but as I am just settled in my place, it would not be right to ask this summer, but I hope to come next. Now do remember, dear sister, what I have said to you concerning serious things; don't put it off one day; you may be dead to-morrow; and we must all stand before the great God to give an account for all that we have done, whether it be good or bad; and God will say to his chosen people, Come, ye blessed, enter into the kingdom prepared for you: but he will say to those that are not prepared, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. Now if you are concerned about it, and are saying, What shall I do to be saved? feeling yourself to be a poor sinner; go to him; he is the way, and the truth, and the life; he died the cruel death of the cross on purpose that those who believe on him might have life. O what mercy, O what love to poor sinners! He came not to call the righteous, but sinners, to repentance. I am happy to tell you, sister, that I feel so much of the love of Christ to my soul, that I cannot express it to you: my sincere prayer is, that he would apply his Holy Spirit to your soul; pluck you as a brand from the burning; call you out of darkness into his great and marvellous light, and make you his for ever. Wishing you the best of blessings, believe me to be your affectionate sister, H. B.

THE FUGITIVE.

Dark was the night, the wintry storm blew loud,
While the lone sea-boy climbs the slippery shroud;
Desponding sighs burst from him as he past
To the tall summit of the bending mast.
Above no star appears, around no shore,
And deep beneath the angry billows roar;
When, to the winds and seas he thus confest
The sad forebodings of his burthen'd breast.
"Ah! wherefore did I from my parents roam,
Or leave, by folly lured, my quiet home;
Far from that quiet home, those parents, borne
O'er the wide waters, friendless and forlorn;
From wave to wave receding now I go
Farther from them, and deeper plung'd in wo;
O! might these sleepless eyes behold again
My native cottage on the peaceful plain;
Once more my parents, kindred, friends, embrace,
And gladly recognize each well known face;
No more should vice my foolish heart ensnare,
Or tempt the dangers of the deep to dare.
Perhaps ere now, with keen distraction wild,

My frantic mother seeks her worthless child,
 Explores each neighbouring village, hamlet, fair,
 And ends her fruitless efforts in despair;
 While, to my injur'd father's manly grief,
 The silent tear administers relief;
 Perhaps on me my brethren, sisters, call—
 Wretch that I am who could forsake them all!
 Who wantonly conspired their peace to slay,
 By crimes at home, and absence while away.
 Vainly ye call, for I no more shall hear
 Your friendly voice invite me to draw near;
 No more the heartfelt joys of home partake,
 Or share your pastimes at the village wake;
 No more to church each Sabbath morn repair,
 Raising the song of praise and voice of prayer;
 Nor taught of those who lead ingenuous youth
 Through wisdom's portal to the shrine of truth;
 Her sacred oracles with awe survey;
 Read, meditate, remember, and obey.
 O! that my wand'ring feet had ne'er forsook
 Th' unerring guidance of God's Holy Book!
 I had not then with vile associates strove
 To thwart my Maker's and my parents' love,
 Nor spurning at remonstrance, madly fled
 Where winds and waves roar vengeance round my head."
 Scarce could these thoughts dart through his fear struck soul,
 Swift as the flash precedes the thunder's roll,
 When down on hidden rocks, with horrid crash,
 Conspiring elements the vessel dash;
 Despairing shrieks ascend the skies in vain,
 Drown'd in the deep-mouth'd bellowings of the main;
 While ne'er to rise, till the last trumpet's call,
 Ocean's abyss profound ingulphs them all;—
 Save the poor youth, whom heav'n's indulgence spares,
 Once more—in answer to parental prayers.
 He, from the tow'ring topmast rudely cast,
 Clung to the buoyant fragment of a mast;
 Which, midst surrounding deaths, some angel bore;
 O'er the wild surges to the distant shore,
 Where dawning day's reviving beams arose,
 And friendly strangers soothe him to repose.
 There, as by slow degrees, his strength return'd,
 With gratitude to God his bosom burn'd.
 From thence with throbbing heart and alter'd mind,
 His native cot he sought and parents kind,
 Where floods of joyful tears stream down each face,
 While they the long-lost fugitive embrace.
 But never, from the hour of his return,
 Did he again compel their hearts to mourn.
 Death only bade the pleasing union cease,
 When they descended to the grave in peace.

Y. M.

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A NARRATIVE

Of the state of Religion within the bounds of the General Assembly of the Presbyterian Church ; and of the General Associations of Connecticut, of New Hampshire, and of Massachusetts Proper.

Every thing which relates to the Redeemer's kingdom is important to the world, and of peculiar interest to the people of God. The General Assembly, therefore, feel a pleasure in presenting to the churches under their care, a summary of the state of religion within their bounds during the past year.

In entering on this duty, they cannot conceal their grief, that, in many parts of our wide extended country, there are many vices still prevalent, such as profaneness, intemperance, sabbath-breaking and gambling ; vices, these, which will always be, whilst they continue, a cause of just complaint and of deep regret. In many instances, however, a check has been given to these degrading and sinful practices, by the salutary operation of moral societies.—Societies of this character, if instituted on proper principles and conducted with suitable prudence, promise to be very useful in laying, at least, an outward restraint upon the disturbers of the peace and order of society.

In some instances too, we learn, with feelings of the greatest concern, that the walk and conversation even of professors, are not such as becometh the gospel of Christ. They are cold and formal in their demeanour, and in their conduct conform to the vain customs of the world. Alas ! they seem to have forgotten the solemnity of that transaction, when they laid their vows before the altar of God, and avouched the Lord Jehovah to be their God. The General Assembly feel it to be their duty, tenderly, but faithfully, to warn such of the danger of their condition, and the pernicious influence of their example, and earnestly to exhort them to strengthen the things that remain, which are ready to die.

Fidelity to the churches requires that these subjects of grief should be presented to their view ; yet it is not to be understood that the evils complained of are more prevalent than heretofore. There is, indeed, abundant reason to believe they are not. The general aspect of the church of God has never been more favourable within our knowledge than at the present time. The age in which we live is to be characterized as the age of christian charity. Numerous associations are formed, which have for their object the alleviation of human misery ; associations, by the efforts of which the widow's heart is made glad, the orphan's tears are wiped away, and poverty is relieved in its cottage of sorrow. Nor has benevolence limited her exertions to relieving the temporal necessities of mankind. A higher object has claimed her attention, and

received it. The spiritual interests of the poor and the ignorant have been considered with a solicitude and a promptness unparalleled in the history of the world.

In very many of our cities and populous villages, Sabbath schools have been instituted for children and adults, in which thousands are taught to read the word of God, and are instructed in the principles of religion. They are led also to the sanctuary of the Lord by their teachers, and thus enjoy the benefit of that gospel which otherwise, perhaps, multitudes of them had never heard. Connected herewith, we would likewise note the instruction of the young and ignorant by catechizing, and the institution of bible classes in most of our congregations; for these form a striking feature of the day. God has blessed these efforts, and Zion hath multiplied her children.

Religious Tract Societies are increasing, both in number and in exertions, to the manifest advantage of truth and piety.

Missionary societies also claim from the general Assembly a distinguished notice. Aided by those consecrated treasures, which have been placed at the disposal of these associations, the gospel has been faithfully and successfully preached through a wide extent of country.—It is with emotions of joy, which cannot be expressed, that we have heard of the zeal, the patience, and the intrepidity of those heralds of the cross, who, in the true spirit of their missionary character, have penetrated far into the wilderness, and have proclaimed salvation through the Lord Jesus-Christ, where the gospel before had been scarcely ever heard. Never, never before have such narratives been presented to the Assembly; so interesting in their detail, so cheering in their aspect.

—In more places than one, the Spirit of the Lord has shed down his holy influences on their labours; so that many precious souls through their instrumentality, it is humbly hoped, have passed from death unto life, and are enrolled amongst the friends of Jesus. It is a pleasure too, of no ordinary kind, to be able to state, that the missionary spirit is increasing both among preachers and people; and many young men, entering the ministry, are not intimidated by the exertions and privations of a missionary life; they are ready to spend, and be spent, in that blessed cause, which contains in itself a character of infinite importance:

“Enough to fill an Angel’s hands,
It filled a Saviour’s heart.”

In the establishment of Bible Societies there has been the most extensive combination.—Within the hallowed circle of their operation, all denominations of Christians have met. And the past year will be remembered by future generations for an expression of attachment to the sacred volume, by the increase of these Societies, before unknown. And here it ought not to be concealed, that the Establishment of the AMERICAN BIBLE SOCIETY has been a principal means of giving this impulse to public sentiment. There is a grandeur in its character which commands respect—and an influence in its extension which must be felt.

Among the patrons of these charities which we have recorded, and who merit the gratitude of the church, the General Assembly recognize the unceasing efforts and liberality of *pious Females*—their benevolence has flowed in various channels, and their zeal will be long held as a precious memorial of their virtue and their piety. The Cent Societies are peculiarly their own, by which sixteen young men have been supported the last year in whole or in part at the Assembly's Seminary at Princeton. *Go on, ye sisters in Zion, and ye mothers in Israel, until the earth shall be filled with the knowledge of the Lord!*

The monthly concert for special prayer has been almost universally attended; and herein a union of sentiment and desire has been expressed by our churches which affords the brightest prospects to the Redeemer's Kingdom. Indeed, Zion has been evidently extending the curtains of her habitation. She has lengthened her cords, and strengthened her stakes. The number of her branches has been increased, and her members been multiplied. Until now, we have never known such bright displays of sovereign grace, nor marked so distinctly the triumphs of the cross of Christ. God has indeed been seen, in the operations of his spirit, to have dwelt with man upon the earth. It is the Lord's doing, and it is marvellous in our eyes.

From the particular accounts which the Assembly have received from the Presbyteries under their care, they feel a high satisfaction in learning the measure of ministerial faithfulness with which the pastors of the churches have generally discharged the arduous duties of their station. The labours of many of them have been particularly blessed by the great head of his church, who, when he ascended up on high, received gifts for men. Some have been honourably employed in building up the saints in the faith and order of the Gospel, whilst others have been permitted to witness among their people the powerful influence of converting grace, and have seen sinners flocking to Jesus, like clouds and like doves to their windows. This will be abundantly evident by recording some of the wonders which God has wrought. And here the assembly would particularly mention the Presbyteries of *Northumberland, Champlain, Grand-River, Cayuga, Onondaga, Geneva, Columbia, and Jersey*, as greatly distinguished by the glorious manifestations of divine mercy, to some of the congregations within their bounds.—In *Northumberland Presbytery*, the congregation of Shamokin has been graciously visited with an outpouring of the Divine spirit. And though this be a day of small things, much good has already resulted from this merciful visitation, and we cannot but hail it as the token of a brighter scene.

In the *Presbytery of Champlain*, there have been several revivals of religion, which have gladdened the hearts of ministers and christians dispersed through that region. More than an hundred souls, in the course of eight months, have been made the hopeful subjects of Divine grace in the congregation of Malone. In Chatteaugay, Constable, Bangor, Moira, and Dickinson, Plattsburgh,

Chazee, and Lewis, the power of that Holy Spirit has been felt, by which we are convinced of sin, and converted unto God.

Grand River Presbytery has experienced the loving-kindness of the Lord, and received the word of his salvation. Zion's friends rejoice and magnify the riches of his grace. In the congregations of Austinburgh, Morgan, and Rome, the work has been powerful and glorious. In Greene, Aurora, Lebanon, Jefferson, and Bucks-ville, the Lord hath manifested the power of his Gospel.

Cayuga Presbytery is among those favoured portions of our church which the Lord hath blessed indeed. Ithaca, Lisle, Sempronius, Scipio, and Danby, have richly partaken in divine influence: but, especially, have we to mention the congregation of Lock, as particularly distinguished for those trophies of grace which the Lord hath gathered to the honour of his glorious name.

In the Presbytery of Onondaga, the congregations of Homer, Fabius, Cazenovia, and Otisco, are to be numbered among the places which it hath delighted the Lord to bless. Here a rich harvest of souls hath been gathered; and the spirit of God hath descended, like dew on the new mown grass.

Geneva Presbytery also has been remembered with times of refreshing from the presence of the Lord. The effusions of Divine grace have been copious and extensive; and the heavenly influence has been particularly shed upon the congregations of Bloomfield, Lyons, Romulus, Middlesex, Gorham and Palmyra. Hundreds of the wretched sinners of our race have been brought to cry out "*what must we do to be saved,*" and here have found that Saviour whose blood cleanseth from all sin. Similar influences, though of a less extent, have been experienced in the congregations of Geneva, Rochester, Buffaloe, Wolcott, Victor, Livonia, and Hamburg. The results of these revivals it is impossible for us to estimate—They will doubtless be better learnt around the throne of God and the Lamb, from the songs of the redeemed.

The Presbytery of Columbia record, in their reports, illustrious mercy and wondrous grace. The Lord has visited several destitute places within the bounds of the Presbytery with his comforting and reviving influences. The congregation of Catskill and Cambridge have been manifestly blessed of God. But, in the city of Troy, the glory and the grace of God has been displayed with peculiar splendour and holy triumph. About 500, in the several denominations, are said to have professed the name of Jesus—some of all ages and conditions, from the child of ten, to the old man of eighty years, have been made the subjects of divine mercy. What heart does not exult in such a work of the Lord, and take part with those blessed intelligences of the throne of God, who desire to look into the mysteries of grace, and rejoice when sinners repent!

The Presbytery of Jersey speak of wonders of mercy. And scenes of Divine and sovereign grace are exhibited in some of their congregations, overwhelming by the grandeur of the work and the extent of the operation. Two congregations in Newark,

and the congregations of Elizabethtown and Orange, have felt in *very deed* that the gospel of Christ is the power of God unto salvation, unto all who believe. The congregations also of Connecticut-farms and Bloomfield, have received a copious effusion of the spirit of God. Multitudes, in this region, have embraced the Lord Jesus in hope of eternal life. The attention of the people of colour is here said also to be excited to the great things of their peace. This Presbytery reckon more than fifteen hundred persons as being either deeply impressed with the importance of religion, or else triumphing in the joys of faith, in the societies here recorded.

The Theological Seminary at Princeton, is kindly remembered of God, and its influence is most happy. The missionary spirit, which is manifestly increasing in this institution, is a subject of pleasing congratulation to all the friends of the Redeemer's kingdom. The number of students in this seminary is forty-seven.

The Theological Seminary, under the care of the *Synod of Virginia*, is also represented in a prosperous state.

The Assembly further notice with pleasure the general attention and exertion to alleviate the condition of the people of colour, in almost all parts of the country.—A society has been formed for the colonization of free people of this description, and is patronized by the first characters of our nation.

An institution, likewise, is established under the direction of the Synod of New-York and New-Jersey, for the education of men of colour for the ministry, and as instructors of their brethren.

From the *General Association of Connecticut* we learn, with interest, that some revivals of religion have taken place, and the cause of Jesus is advancing. Many happy fruits of past revivals are now enjoyed, and great things are still doing for Zion in that section of our country. Bible, Tract, Missionary Societies are numerous, and useful in their influence ; especially a society for the education of young men for the gospel ministry, which promises much good. We rejoice to learn, that in this state there is also a Seminary established for the education of heathen youth in our own country, at which there are twelve of this description, from different countries. And also, an institution, which hath for its object the education of the deaf and dumb. This establishment is in successful operation, and is supported by the general liberality of the country.

In *Massachusetts Proper*, there have been some revivals of interesting character and extent. The blessed fruits, resulting from the showers of grace which were mentioned in our narrative for the last year, will be held in everlasting remembrance by the people of God. The various societies which have been established in this state to promote christian morals, and to extend the kingdom of the Redeemer, have continued their efforts with undiminished zeal and success. To individuals whom God hath distinguished by the possession of wealth, he has given the disposition to become distinguished benefactors of the Church.

The Theological Seminary at Andover is flourishing. It has sixty-seven students; many of whom, like their brethren in the sister seminary at Princeton, are devoted to missions. The society recently established to educate pious young men for the christian ministry, promises much good to the church. It has on its funds sixty-six students in various seminaries, and in various stages of academical learning.

From *New Hampshire* we are happy to learn, that the interests of evangelical religion are in a progressive state. That a missionary society has been long established, together with a Bible Society. Societies for charitable objects, and for the reformation of morals, are multiplied and attended with salutary effects. About 20 congregations have been blessed with revivals.

From *Vermont* we have no formal report; but, by authentic information, we learn that upwards of one hundred societies have been visited with effusions of the Holy Spirit. The work is most remarkable and illustrious. The heritage of Zion is refreshed, and the temples of the Lord are filled with worshippers.

On the whole, the past year has been a year of Zion's glory within our bounds. Cheering are the prospects of the future; and the signs of the times deserve our deep attention. The church is, at present, to be viewed in a light peculiarly interesting. The friends of Zion are awake from a long sleep. The heralds of the gospel are running to and fro through the earth, and knowledge is increasing. Mighty exertions are now making throughout the christian world. Emperors and kings, with men of every rank, combine their efforts to circulate the sacred scriptures around the globe. Prejudice and bigotry, which have so long separated those who served our common Lord, and promoted a common cause, seem by degrees to be passing away. The spirit of God is marvellously shed forth on some parts of Zion.—Fervency and concert in prayer appear to be increasing among christians. May we not then hope, that the night is far spent; that the day is at hand? may we not hope, that the time approaches, when the kingdoms of this world shall become the kingdom of God and his Christ! Even so, come Lord Jesus, come quickly! Amen.

Published by order of the general assembly.

Attest,

WILLIAM NEILL, Stated Clerk.

Philadelphia, May, 1817,

Extracts from the Fifth annual Report of the Board of Directors of the Theological Seminary, to the General Assembly of the Presbyterian Church, Read May 21, 1817.

The number of Students in the Seminary at the date of the last Report was *thirty-three*.

The whole number who attended during the last winter Session was *forty-nine*.

The number at present in the Institution is *forty-seven*.

'Since the last annual Report, the following students have been licensed to preach the Gospel, viz.

Phineas Camp,	by the	Presbytery of Hudson,
Stephen Saunders,	do.	Jersey,
Elias Harrison,	do.	do.
Thomas B. Balch,	do.	Baltimore,
William M ^r Farlane,	do.	Carlisle,
Jeremiah Chamberlaine,	do.	do.
Sylvester Larned,	do.	New York.
James H. Mills,	do.	do.
Otto S. Hoyt,	do.	New Brunswick.

A certificate of his having fully finished the whole course prescribed in the plan has been given by the Professors to Backus Wilbur.

The studies which have been attended to through the year by each class are the following, viz.

The *first* class which completed its course in the fall, have attended to the composition and delivery of a Sermon, and the Pastoral care. The class which in the fall became the *first*, to Didactic and Polemic Theology, Ecclesiastical History, and Church Government. The *second* class, to the study of the Scriptures in the English translation, Biblical History, the original languages of Scripture, Campbell's Dissertations, Didactic Theology, and Ecclesiastical History. And the *third* class which was formed at the commencement of the winter session, to the study of the Scriptures in the English translations, Sacred Chronology, Sacred Geography, Biblical History, the Original Languages of Scripture, and Jewish Antiquities.

The Professors in their report to the Board have repeated their former favourable statement, respecting the general spirit and deportment of the students under their care. And the Board are peculiarly gratified to have it in their power to state, that of the small number of the students, who have been in this seminary, no less than thirteen have through the year past been engaged in missionary labours; and several of them with much success, as appears from their journals read before the Assembly.

At the close of each of the sessions through the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

On the subject of Female Societies, for the support of necessitous students, the Board are happy to report, that they have been informed by the Professors, the following sums have been forwarded for this object, viz.

Female Cent Society of 2d Church, Newark, (N. J.)				\$ 76 25
1st	do.	-	Philadelphia	- - 150 00
	do.	-	Newburgh	- - 145 04
	do.	-	Bridgetown (Cumb. N. J.)	35 76
2d	do.	-	Philadelphia	- - 54 37½

\$ 461 42½

		Brought forward	461	42½
Female Cent Society of Brick Church (N. Y.)	-		104	00
do. - - Elizabeth Town (N. J.)	-		48	58
do. - - Hopewell, Orange Co. (N. Y.)	-		30	28
do. - - Montgomery, do. (N. Y.)	-		101	00
do. - - Lennox and Sullivan, Madison County, (N. Y.)	-		41	50
do. - - Blooming Grove (N. Y.)	-		33	93
do. - - Marlborough (N. Y.)	-		25	
do. - - Morristown (N. J.)	-		48	15
do. - - Jamaica, Long Island	-		186	50
2d do. - - Wall Street Church N. York	-		107	00
do. - - Goshen (N. Y.)	-		53	00
Number of Ladies of Philadelphia	-		8	25
Female Association of 1st Presbyterian Cong. Newark	-		153	18
Mite Society of Wilmington (Del.)	-		59	50
Female Benevolent Society of Springfield (N. J.)	-		32	18
Cong. and Pres. Association, Charleston (S. C.)	-		294	00
Female Benevolent Society, Harrisburgh (Penn.)	-		100	00
Female Society of Cedar Street Church, N. York	-		376	00
Total			\$2263	55½

By means of these generous donations, there have been supported, through the year past in the Seminary, either in whole or in part, sixteen students, the most of whom would probably otherwise not have received the advantages of the institution.

Through the year past, several valuable books have been added to the library. Nineteen volumes have been purchased, and forty-eight volumes have been presented.

The Board have through the year progressed in the erection of the principal edifice for the Theological Seminary. It is now enclosed, and has been erected on the plan, reported to a former Assembly, and approved by them. The Board have expended the whole of the appropriation of the last year, and the unexpended balance of the former year, amounting together to \$20,598.44. And the Building Committee finding that this sum was insufficient to put the building under cover, and secure it from the weather, which was deemed very important before the winter commenced, and which the last Assembly ordered to be done, felt themselves reluctantly constrained to incur an expense beyond the appropriation. They accordingly expended \$3,000, and became responsible themselves for the sum, in confidence that the Assembly would agree to assume the same. After expending this sum, the committee found on carefully collecting the outstanding accounts, and which it was impracticable to collect before, that there was due an additional sum of \$1,400. In the spring they found that several things still needed to be done on the exterior of the building, to secure it from the weather. But unwilling to take further responsibility on themselves, they procured the calling of a special meet-

ing of the Board, and laid this matter before them. The Board considering the necessity of the case, passed the following resolution, viz. "That it be recommended to the committee of building, to proceed immediately in doing those things which are absolutely necessary to protect the edifice from the weather." Conformably to this resolution, the building committee have proceeded in necessary expenses to the amount of \$900; making an excess of expenditure, above the appropriation of \$5,300. The Board believe that imperious necessity, required the course that has been pursued; and they had no alternative, but either to leave what they had already done to great injury, or to exceed the appropriation in the expenditures as they have done. The Board would further report that they have on hand materials amounting in value to about \$1,500.

Of the appropriation of the last Assembly for the general purposes of the Institution of \$4,000, together with the balance of the former year of \$541, the Board have expended the following sums, viz :

Professors' salaries and house rent	-	-	\$4,200 00
Travelling expenses of distant directors	-	-	53 80
Contingencies for Printing, &c.	-	-	135 41
			\$4,389 21

Leaving a balance of this appropriation unexpended, of \$151 79

The Board would further report to the assembly, that to render the Theological Edifice fit to accommodate the Institution, it will be necessary to finish the two lower stories, except such public rooms as may not be immediately wanted, and also some lodging rooms in the third story; and that the expense to complete this will be about fifteen or sixteen thousand dollars: which sum, according to the statement they have just received from the Treasurer of the General Assembly, is about the amount of the whole of the funds of the Theological Seminary, except those which can be appropriated only to the support of necessitous students.

From this statement the Assembly will readily perceive the imperious necessity of making, without delay, vigorous exertions to increase the funds of the institution.*

Signed by order of the Board,

ASHBEL GREEN, President.

John M'Dowell, Secretary.

Philadelphia, May 20, 1817.

* The Assembly have earnestly recommended a collection to be taken up in all the churches within their bounds, to meet the present exigencies of the institution, on the first Sabbath in November next; or, if prevented on that day, on some following Sabbath of that month; and that the pastors of the respective churches, on the day of the collection, preach a sermon adapted to the occasion.

The Assembly have also appointed agents throughout their bounds, to solicit subscriptions in aid of the funds of the Seminary.

170 *Students at the Theological Seminary at Princeton.*

APPENDIX.

The Theological Seminary has now been in operation nearly five years. The number of students who have been in the Institution from its commencement, including those now in it, amount to ninety.

Of these, forty-four have been licensed to preach the Gospel—Twenty are settled pastors, several of them in the most important congregations within our bounds ; and the labours of several of them have already been blessed with *special revivals* of religion.—Nineteen of them have been engaged, or are now engaged in missionary labours, or have accepted missionary appointments. The labours of several of them on missionary ground, have been very signally blessed. Congregations in very important situations have been formed through the instrumentality of their labours ; and the outpouring of the Spirit has in several instances followed them.—The field of labour into which many of them have gone or are going, is exceedingly important. Through the last year the students of the Seminary have been actively engaged on missionary ground in the states of New York, Pennsylvania, Virginia, North Carolina, South Carolina, Tennessee, Ohio and Indiana, and the Michigan and Illinois Territories—And appointments have now been accepted, in addition to other regions, for the Missouri Territory, the Mississippi Territory, and Mobile and the city of New Orleans.

The students have been acitively and successfully engaged in the vicinity of the Seminary in promoting the interests of religion. And there is now existing among the students a society of inquiry respecting missions ; this society was instituted in the spring of 1814. It meets once a month. Its object is to store the minds of the students with a knowledge on missionary subjects, to ascertain the situation and wants of destitute regions of the world, and the best means of spreading the Gospel among them ; and to enkindle and cherish the spirit of missionaries in their own souls—It is especially to this institution that the missionary spirit is to be ascribed, which has lately been excited among the students of the seminary, and which promises to be extensively useful to the Redeemer's Kingdom.

These facts speak a language in favour of the Seminary which cannot be mistaken. If any thing can animate its friends, and reconcile to its support those who have hitherto regarded it with aversion, or indifference, it is the extensive benefits which it has already procured to the church. However christians may differ as to the means of doing good, they must rejoice in all those efforts which promote the glory of God, and accomplish the designs of his grace, in the salvation of men. The claims of the Theological Seminary at Princeton do not rest on the *promises* of usefulness, but on the actual advantages which it has *furnished*. Already it has sent forth able and faithful labourers into the harvest ; workmen that need not be ashamed, rightly dividing the word of truth. The prayers of the church are answered. The borders of our country

are pressed with the feet of missionaries who have been educated in this institution. Sinners are now listening to the gospel from lips that have drunk deeply at the fountains of sacred truth. The student has exchanged his place at the feet of his teachers, to engage in the active labours of the cross, and to proclaim the unsearchable riches of Christ.—In various parts of the Church, desolated by the death of the fathers, have risen the children; and it is a most gratifying circumstance, one which we consider as a peculiar manifestation of divine favour, that in some congregations, where the pastor was chosen from among the students of our Seminary, there have been extensive revivals. In proportion as this institution shall be known, it will gain on the affections of the churches. Its importance must be felt in every section of our community. It is a fountain which enjoys, it is believed, the favour and protection of Zion's king;—his own right hand is throwing into it the salt of grace, and its streams are already flowing to revive the desert. To protect it, to give it the full advantages of the cordial exertions and prayers of the church, are duties which the indications of Providence and palpable events have placed beyond the reach of doubt, or question. It requires the prompt and prayerful aid of its friends. This is a season of deep interest to its welfare. Every day its importance and respectability are rising. The hopes of its friends are more than realized; the practicability of its design is reduced to demonstration. We call upon our churches to contribute to its funds,—to redeem their pledge, to give it all the ardour of their supplication, and so much of their substance as shall enable it to do all the good of which it is capable.

The edifice, founded for the accommodation of the Seminary, has already nearly exhausted the funds hitherto collected.

The building, now enclosed, will be at once a credit and a blessing to the church. To finish it will require a vigorous exertion. Our faith in the mercy of the Lord is unshaken. The tokens of his favour forbid our fear; the hearts of men are in his hand, and the silver and the gold will not be withheld from the work which he delights to prosper.

When we reflect that there are several thousand professors of our denomination, among whom there are hundreds who could alone and without the sacrifice of one comfort of life, complete this important edifice, shall we doubt the inclination and zeal, the piety and liberality of our collected friends?

From what has been done we may anticipate what this institution is designed to do. It requires not the spirit of prophecy to foresee that by its instrumentality, under the favour of God, the waste places of Zion will be rebuilt—sinners will be converted to Jesus—his children strengthened, comforted, and confirmed. To this generation it is *vastly important*—to the next it is *STILL MORE SO*; and we cannot but believe that the millennial morn will be spread upon it, as upon the mountains; that it is one of the precursors of the season of righteousness, and may have a deep instrumentality in

172 Professors and Directors of the Theological Seminary.

promoting its reign. This institution cannot be suffered to languish without involving the character and interests of our church deeply and vitally. It was established with prayer. Its resources are in the hearts of the churches. Its income and its prosperity under God must come from a spirit excited to do good, and that will "NOT BE WEARY IN WELL DOING."

The General Assembly of 1815 resolved, That a sum not less than *twenty-five thousand dollars* should be considered as requisite to endow a Professorship, and a sum not less than *two thousand five hundred dollars* to endow a Scholarship.

If any person or persons, not exceeding three, shall give or bequeath twenty-five thousand dollars for the endowment of a Professorship, for instance, of Biblical Criticism, and Oriental Languages, such Professorship is for ever to bear the name or names of the founder or founders; and the interest of the sum thus given or bequeathed, is for ever to be applied to pay the salary of the Professor, in those branches. In like manner, if any person or persons, not exceeding three, shall give or bequeath two thousand five hundred dollars for the establishment of a Scholarship, such Scholarship shall for ever bear his or their names; and the interest of the sum thus given or bequeathed, is for ever to be applied to the support of an indigent Theological student in the Seminary.

The Professors of the Seminary are—Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology. Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

Three Scholarships have been founded, viz.

The ——— Scholarship, } Both founded by an unknown indi-
The ——— Scholarship, } vidual in New-York.

The Lenox Scholarship, founded by Robert Lenox, Esq. of New-York.

The Officers of the Board of Directors are—Ashbel Green, D. D. President; John Woodhull, D. D. Vice-President; John M'Dowell, Secretary.

The present Directors of the Seminary are—Samuel Blatchford, D. D., Francis Herron, James Hall, D. D., John Johnston, Robert G. Wilson, David Comfort, John E. Latta, John Woodhull, D. D., Eliphalet Nott, D. D., James Blythe, D. D., James Inglis, D. D., Asa Hillyer, Jonathan Freeman, John Chester, Ashbel Green, D. D., William Neill, D. D., John M'Dowell, James Richards, D. D., John B. Romeyn, D. D., Robert Finley, D. D., Jacob J. Janeway, D. D., *Ministers*.—Divie Bethune, Robert Lenox, John M'Mullin, Zechariah Lewis, Joseph C. Hornblower, John Van Cleve, Robert Ralston, John R. B. Rodgers, Samuel Bayard, *Elders*.

MORAVIAN MISSIONS.

SIR, *To the Editor of the Christian Herald.*

I beg leave to return you my warmest thanks for the unsolicited insertion in your last number of the Christian Herald, of the Rev. C.

1. Latrobe's "Address to all who favour the propagation of Christianity among the heathen, in behalf of the missions of the Church of the United Brethren, commonly called Moravians." That Address I had not seen before. It refers to a former appeal, made some years since, "by some very respectable persons in England, who became acquainted with the embarrassments under which this important concern laboured;" which was then most kindly and liberally answered by generous contributions from many very respectable societies, congregations, and individuals in Great Britain, who nobly stepped forward for the relief of our church at a period of great difficulty as to the pecuniary means for carrying on their missions.

The same urgent necessity to apply to our fellow Christians of other churches for their assistance, it appears, again exists; and "is encouraged by a similar call on the society, by friends out of their circle, who are acquainted with the proceedings of their missions, and with the great difficulty of maintaining them." Mr. Latrobe, who informs us of this, has been for many years a well known, much respected agent in behalf of the missions of the United Brethren. He subscribes himself "Secretary of the *Unitas Fratrum*" (United Brethren) "in England," that being his office in our church, agreeably to the provisions of an act of Parliament, passed in favour of the United Brethren, in the year 1749. His address, from his usual local situation, is made in particular to *British* benevolence; "which," he observes, "is at all times so conspicuously manifested in every thing which is connected with the spread of the Redeemer's kingdom." But it would, I think, be a neglect of duty in me if I did not take this opportunity to request permission of you to say publicly, through your widely circulating miscellany, that the United Brethren in this country, and especially the agents here for their missions, are very sensible that they owe an equal tribute of gratitude to the religious public here, in as far as they have been called upon, for *their* displays of *American* benevolence in the same cause.

I ask leave also, as the stationed minister of our church in this city, through you, most respectfully to call the attention of Christians of every denomination in this country to Mr. Latrobe's publication, agreeably to its title, as addressed also to them: and I hope that in so doing, I shall not be considered as being presumptuous, acting out of place, or doing that which in any light may be deemed improper. The truth is, all the members of our church every where, consider it to be their solemn duty to assist in carrying on our missions among the heathen, to the utmost of their power; to take the concerns of the same faithfully to heart; and to recommend them, as exigencies require, also to others. "The Society of the United Brethren for propagating the Gospel among the heathen," which has its seat at Bethlehem, Pennsylvania, is, like other societies formed among ourselves in Europe, strictly auxiliary only to the Board or Committee which has the general direction of our missions, all acting, in every respect, in the closest

concert and union ; and, as to the management of the missions, subject to one common direction or control. When missions in other parts of the world are in distress, the congregations of the United Brethren in this country regard that distress as their own ; agreeable to the apostolic principle, (1 Cr. 12. 26.) " whether one member suffer, all the members suffer with it." May this be my apology for thus coming forward publicly ! A debt incurred for the support of our missions is, according to our church constitution, the debt of the whole Society of the United Brethren, commonly called Moravians, be their residence where it may. And all contributions to our missions, whether made in America or Europe, are placed to one account.

Let the case now submitted to the public be candidly considered, and it will, it is presumed, speak sufficiently for itself. A union of congregations, consisting altogether of hardly more than 12000 persons, and who are mostly of the poorer sort, have, *without ever possessing any funds*, but relying solely, from year to year, on the voluntary contributions of the members of their congregations, and of their friends, been for a series of years exerting all the energies of their little strength, in preaching the Gospel of our common salvation among the heathen. All Christians to whom they are known, unite in praises to God, for the success with which He has, so unexpectedly to themselves, been pleased to favour them ; and the utility of their undertaking is generally acknowledged. They now tell the world, that, from distressing circumstances which have been beyond their control, and which, through Mr. Latrobe, are clearly stated, they are involved in debt to the amount of £6000 sterling, or above \$26,000 our currency : and that, without the assistance of other churches, societies, and friends, they cannot go on with, much less extend (as they are in many places invited to do) this important work. Mr. Latrobe uses the expressions : "*Without their aid, they are wholly unable at present to support it.*" "*To liquidate so large a debt, they feel to be utterly impossible.*" And what is their great object ? "*That they may still be enabled to make the saving name of Jesus known to the heathen world.*" Can such an appeal be made in this country, any more than in Great Britain, in vain ? IN THIS COUNTRY, where the churches of Christ so generally flourish, and which, more than any other, is abundantly blessed by a kind and indulgent Providence ?

Subscriptions and Donations towards the support of the missions of the United Brethren, will be thankfully received by the ministers of their congregations ; particularly by the Rev. Charles G. Reichel, Bethlehem, Pennsylvania ; the Rev. Jacob Van Vleck, Salem, Stokes County, N. Carolina ; the Rev. George G. Miller, No. 74 Race-street, Philadelphia, and by your much obliged, humble servant,

BENJAMIN MORTIMER,

No. 104 Fulton-street, New-York.

New-York, 2d June, 1817.

Extracts from the Second Report of the Directors of the East Tennessee Bible Society, presented at the Annual Meeting, 30th April, 1817.

From the few returns made to the Recording Secretary, it appears, that the number of members ascertained to belong to the Society, is Two Hundred and Fifty-two; making an increase since the last Annual Report of one hundred and thirteen. The greater part of these have been obtained in the counties of Knox, Blount, Roane, and Rhea. From most of the counties no returns have been received; though there is reason to believe that the number of subscribers they contain is considerable. The number of Books issued, amounts to three hundred and fifty Bibles, and one hundred and fifty Testaments. Of these 200 Bibles were received as a donation from the Maine Bible Society; 100 from the Berkley Bible Society in Virginia; and 50 Bibles and 150 Testaments from the Bible Society of Philadelphia. The Baltimore Bible Society has also made a grant to this Society of 75 Bibles, which have not yet come to hand. Thus by the generous benevolence of other Societies, the Board has been enabled to proceed to the distribution of the Scriptures, in greater numbers, and at an earlier period than would otherwise have been practicable. Four hundred Bibles and 100 Testaments purchased with our own funds, from the Philadelphia Society, have lately come to hand, and will be transmitted to the different counties as soon as convenience and opportunity shall permit. By adding the several items above-mentioned, it will be seen, that the number of Bibles and Testaments already received by the Society, amounts to 1000; and we humbly trust, that these refreshing drops will prove but a prelude to a more general shower, destined soon to water, abundantly, this dry and thirsty land.

From the Report of the Treasurer it appears, that since the last anniversary, he has received in behalf of the Society, in subscriptions and donations, \$ 353 82, which added to \$ 248 92, the sum in the Treasury at the time of the last Report, makes a total of \$ 602 74. Of this sum \$ 444 66 have been absorbed by the purchase and transportation of Books, and other necessary expenses, leaving at this time in the Treasury, a balance of \$158 08.

It is with the deepest emotions of gratitude and exultation that the Directors congratulate their constituents and the country at large, on the formation, within the year, of a National Bible Society. This august Institution embracing, as it does, a large proportion of the piety, talents and influence of the country; supported by men of all denominations, ranks and parties, who seem to have agreed to sacrifice on this altar, all the narrow feelings of their nature; endowed at its commencement with princely liberality, and extending its connections to every part of the union, bids fair to rival in the grandeur of its enterprises, the most splendid achievements of European Societies. The Bible institutions already existing in the union, amounting to nearly two hundred, have hastened in great numbers, to arrange themselves under the banners of the National Society. Possessing such means, com-

binning in so high a degree the feelings of the nation, and attended by the blessing of God, its march cannot fail to be attended with consequences the most auspicious to human happiness. It offers to supply us with Bibles of the correctest impressions, at their first cost; and only requires of us in return, to submit to its disposal any surplus funds, which may remain to us, after supplying our own wants. This proposition is so reasonable, that it would seem difficult to object to it, even if our funds were ever so ample; but when we consider the inadequacy of our resources for the supply of our wants, and the strong probability that a connection with so powerful a friend, would be the most effectual way of supplying them, even self-interest seems to prompt us, with unanswerable arguments, to embrace the generous proposal. We do therefore decidedly recommend to this society, that it become without delay, auxiliary to the National Institution.

Such is the want of Bibles within our limits, that 5000 copies would by no means afford an adequate supply. And in a cause so holy, and with means so inadequate, this society would feel itself honoured in being employed by others as almoners of their bounty.

The following Article was unanimously adopted at the annual meeting of the Society, at the Church, in Knoxville, on Wednesday, 30th April, 1817.

ART. 14. This Society shall become auxiliary to the American Bible Society on the terms proposed by that Institution.

The following officers were appointed for the year 1817.

Rev. Thomas H. Nelson, *President*; Rev. David A. Sherman, and Thomas Emmerson, Esq. *Cor. Secretaries*; James Park, *Treasurer*; James Campbell, *Recording Secretary*; Gen. James White, George M'Nutt, Francis A. Ramsey, John Haney, John Sutherland, William Park, Joseph C. Strong, *Directors*.

A Female Auxiliary Bible Society was lately formed in Colchester, (Connecticut.) At their first meeting, the Society voted an appropriation of thirty dollars, to constitute the minister of the parish, the Rev. SOLOMON COVE, a member for life of the American Bible Society. Mrs. Abigail Deming, *Sec'y*; Mrs. Hannah Foote, *Treas.*

On the 5th of May last, a Bible Society was instituted for the county of Herkimer, in this state. Rev. H. N. Woodruff, of Herkimer, *President*; Windsor Maynard, Esq. of do. *Secretary*; Simeon Ford, Esq. of do., *Treasurer*.

STEREOTYPE PLATES.

The three sets of plates for the octavo Bible, in long primer type, executed by Mess. E. & J. White, and the three sets for the duodecimo Bible, in minion type, executed by Mess. D. & G. Bruce, for the American Bible Society, are now finished, and are undergoing a thorough revision by competent proof readers, in order to be prepared for the press as speedily as practicable. These plates are considered by good judges to be as well done as any work of the kind executed in England; and they cost one third less than the price at which they could be imported from thence. They do great credit to the artists, and to this country.

THE CHRISTIAN HERALD.

VOL. III.]

Saturday, June 14, 1817.

[No. 12.]

The FIRST ANNUAL REPORT of the BOARD OF MANAGERS of the AMERICAN BIBLE SOCIETY, presented May 8th, 1817.

THE Managers of the AMERICAN BIBLE SOCIETY desire with thankfulness to recognize the hand of their God, which has been good upon the Institution throughout the first year of its existence. The harmony, cordiality, and forbearance, displayed in the proceedings of the Convention who formed it, afforded satisfactory evidence of the Divine approbation, and a sure pledge of the Divine blessing upon its future fate. Many who had doubted of the practicability of the plan, yielded to the pleasing conviction that they were mistaken, and joined with those who had never doubted on the subject, in cherishing the hope, that the National Institution would realize the most sanguine expectations of its ultimate prosperity. Its formation was hailed as a great and glorious era in the history of our country, and its means of accomplishing the all-important end of its formation have been increased with more than ordinary rapidity.

The Managers feel it their duty to state, that the plan of such an institution was first suggested by the British and Foreign Bible Society, to the Philadelphia Bible Society. No measures, however, were adopted to attempt its execution, until the New-Jersey Bible Society undertook the experiment. Although baffled in their first effort, their worthy President, acting in conformity to their wishes, persevered in the good work, and finally succeeded. Called by the unanimous voice of the Managers to the Presidency of the National Institution, he is, in the decline of life, enjoying that pleasure which springs from his work of faith and labour of love, thus far owned of God, and promising the highest and most lasting blessings to this Western Continent.

The Managers, in entering on the duties of their responsible office, felt that their first exertions ought to be directed towards the procurement of well executed stereotype plates, for the accommodation of large districts of the American Continent. They, accordingly, at an early period, contracted for three sets of stereotype plates in octavo, and three in duodecimo. The octavo sets have all been delivered at the Depository; and measures have been adopted to make them as correct as possible before they are used. The duodecimos will be finished in the month of June ensuing: one of which they have resolved to locate in Lexington, (Kentucky,) under the direction of the Kentucky Bible Society.

As they were not in a capacity to print Bibles, having no plates of their own, they declined answering the various applications for Bibles which they received from Auxiliary Societies. They thought that it would be inexpedient to become the purchasers of

Bibles for these Auxiliaries ; and, therefore, in those cases where monies were sent with the express stipulation that Bibles to the amount should be returned, they resolved, if required, to pay over the same to the Societies which sent them ; or to pay over the whole, or any part of them, to the New-York Bible Society, who would furnish the Auxiliaries with the required number of Bibles.

They were, however, soon enabled, by the munificent liberality of the New-York, and the New-York Auxiliary, Bible Societies, to supply their Auxiliaries. Those Societies presented them with a set of stereotype plates of the duodecimo size, and brevier type ; in consequence of which donation, 10,000 copies, according to their direction, have been printed ; of which about 6000 have been sold and distributed. They have lately ordered 2,500 copies to be printed from the octavo plates, and 7,500 from the duodecimo plates.

In establishing the prices at which Bibles were to be sold, the Board of Managers considered it a duty to make a difference between such Societies and individuals as are Auxiliary to, and Members of, the National Institution, and such as are not ; and therefore adopted the following Rule :

“ That to the cost of the paper, press-work, and binding of the Bibles printed for the Society from the stereotype plates, five per cent. be added for interest, insurance, and wear of said plates ; which aggregate amount shall be considered the cost of the Bibles ; and that these Bibles shall be sold at said cost price to all Bible Societies who do not contribute to the funds of this Institution ; and that the said amount of five per cent. shall be deducted from said cost price, on all Bibles sold to Auxiliaries, and such other Societies as contribute to the funds of this Institution.”

Applications having been made at an early period, from different parts of the United States, for New Testaments, the Managers took the subject of printing and circulating the New, apart from the Old, Testament, into their consideration. After mature deliberation, they resolved, that for the present it was inexpedient for them to do this in the English language.

As the necessary expenses of carrying into effect the vast design of the National Institution were great, the Managers felt it their duty to adopt such measures as promised a supply of their wants. They appointed a Committee in each ward of the city of New-York, to collect subscriptions ; and directed a Circular Letter to be sent to every Minister of the various denominations of Christians in the United States, requesting a congregational collection in their aid—as also a Circular to the different Bible Societies who had not united with the National Institution, soliciting aid ; and one to influential men in different parts of the United States, calling upon them to come forward in the good work, and enclosing a plan for an Auxiliary Society, and Branch Associations. They cannot, at present, state the degree of success which has attended their applications. There is no doubt but many Ministers have been omitted, not intentionally, but from want of information. So soon as they are known, application will be made to them.

The Managers are happy to state, that the following Societies, in existence previous to the formation of the American Bible Society, have become Auxiliary, viz.

The New-York Bible Society, May 15; Newark do. May 21; New-York Auxiliary, do. May 24; West Chester County, do. May 27; Albany do. May 27; Rensselaer County do. (N. Y.) May 29; Orange County, do. (N. Y.) June 11; Otsego County, do. (N. Y.) June 13; Female, do. of Carlisle, (Penn.) June —; Norfolk, do. (Vir.) June 18; Delaware County, do. (New-York,) July 10; Saratoga County, do. (New-York,) July 10; Bible Society of Delaware, (State of Delaware,) July 25; Union College Bible Society, (N. Y.) July 29; Georgia, do. August 3; Virginia, do. August 6; Petersburg, do. (Vir.) August 16; Burlington Female, do. (New-Jersey,) August 19; Beaufort, do. (South Carolina,) August 21; Female do. of Mill Creek, (Ohio,) August 25; New-Jersey, do. August 28; Hampden, do. (Massachusetts,) August 29; Bible Society of Greene County, (New-York,) September 10; Fairfield County Bible Society, (Connecticut,) September 17; Cincinnati Miami do. (Ohio,) — — —; New-Hampshire, do. September 18; Bible Society of Massachusetts, September 26; Bible Society of Nassau Hall, (N. J.) September —; Scioto Bible Society, (Ohio,) October 17; Female do. of Poughkeepsie, (New-York,) October 21; Female do. of Boston and its vicinity, October 24; Bible Society of Salem and vicinity, (Mass.) November 6; Female do. of Newark, (New-Jersey,) November 7; Bible Society of Maine, November 24; do. of District of Columbia, November 25; Oneida Bible Society, (New-York,) January 15; Essex, do. do. — — —; Merrimack, do. (Massachusetts,) — — —; Bible Society of Frederick, (Virginia,) February —; Washington Bible Society, (New-York,) February —; Fauquier do. (Virginia,) February —; Pittsburgh do. (Pennsylvania,) — — —; Bible Society of Lynchburg, (Virginia,) March 28.

The following Societies have been formed as Auxiliaries to the National Institution. viz :

New-York Female Auxiliary Bible Society, May 11; Albany do. June 3; Rockland Auxiliary do. (New-York,) June 4; American Bible Society of Young Men, New-Brunswick, (New-Jersey,) June 4; Juvenile Female Bible Society of Elizabeth-Town, (New-Jersey,) June 6; Female Auxiliary do. of Elizabeth-Town, (New-Jersey,) June 8; Elizabeth-Town Auxiliary do. (New-Jersey,) June 8; Hampshire Bible Society, (Massachusetts,) June 10; Gloucester do. (New-Jersey,) June —; Fayetteville do. (North Carolina,) August 9; Female Auxiliary do. of Courtland County, (New-York,) August 13; Bible Society of Westfield, (New-Jersey,) August 22; Cortland Auxiliary do. (New-York,) August 27; Amity Female do. (Orange County, New-York,) September 2; Bardstown Bible Society, (Kentucky,) September 20; Kentucky do. September 27; Albemarle and Orange do. (Virginia,) October 2; Auxiliary Bible Society of Red-Hook and Rhinebeck, (New-York,) October 21; Fishkill Auxiliary do. (New-York,) October 23; Green's Farms Auxiliary Female do. (Connecticut,) October 30; Female Bible Society of Cincinnati, (Ohio,) October 31; Female do. of Kingston, (New-York,) — — —; Delaware County do. (Pennsylvania,) October 24; Benson Young Ladies' Bible Society, November 15; Ulster County Bible Society, (New-York,) November 30; Seneca do. (New-York,) November —; Female do. of New-Haven, (Connecticut,) — — —; Bible Society of the Town of Bergen, (New-Jersey,) — — —; Detroit do. (Michigan Ter.) November 26; Rahway Female do. (New-Jersey,) — — —; Lexington do. (Virginia,) — — —; Madison County do. (New-York,) November —; Auxiliary do. of Montgomery County, (New-York,) November 31; Bloomfield do. (New-Jersey) January 1, 1817;

Broome County do. (New-York,) January —; Steuben County do. (New-York,) January —; Roxborough do. (Pennsylvania,) February —; Branch Society of the Town of New-Bedford, (Mass.) February —; Ontario County do. (New-York,) — —; Marine do. of New-York, — —; Cumberland County do. (Pennsylvania,) April 2.

There is reason to believe that there are more societies Auxiliary to the National Institution; but the Managers have received no official account of them. They requested, in the statement published December 17, 1816, every Society becoming Auxiliary, "so soon as convenient, to give official information of the same to one of the officers of the Board, particularly noting the time when the connexion was formed." They now repeat the request, with the distinct information, that the organ of communication in this matter, is the Secretary for Domestic Correspondence.

The Long-Island Bible and Common Prayer-Book Society has so altered its Constitution, as to aid the Managers in translating and publishing the Scriptures, without note or comment, in foreign languages.

The following Societies, without becoming Auxiliary to the National Institution, have expressed their approbation of the same by the following donations, viz.

Philadelphia Female Bible Society, 500 dollars; Long Island do. 200 dolls.; Stanton do. (Virginia) 200 dolls.; Middlebury Female do. 90 dolls. Charleston, (S. C.) do. 500 dolls.; Cumberland County do. (New Jersey,) 50 dolls.

Other Societies, not Bible Societies, have made donations, of which an account will be found in the Report of the Treasurer.

From this account of the Societies, who either have become Auxiliaries, or cordially approve of the National Institution, it appears evident, that a very large proportion of the talent, respectability of character, and influence in political society, is engaged in befriending its design, and securing its permanency. From letters received by the Board, there is no doubt other Societies already in existence will accede, and new ones be formed: and the time cannot be far distant, when in every part of these United States, the American Bible Society will have Auxiliaries. This event is most devoutly desired, to secure the circulation of the Scriptures throughout our country, with the best prospect of success.

The Managers feel it not merely a duty, but a gratification, to state, that the following congregations, or individuals of congregations, have made their Pastors *Members for life* of the "AMERICAN BIBLE SOCIETY."

The Presbyterian Congregation in Princeton, New-Jersey, for the Rev. W. Schenck.

Several members of the Rev. Edward Payson's Society, Portland, Maine. Several young persons of the Rev. Isaac Knapp's Parish, Westfield, Massachusetts.

Female Bible Society of Colchester, Connecticut, for their Pastor, the Rev. S. Cone.

Mrs. Sally Daggett, for the Rev. William Bonney, New Canaan, Connecticut.

Several ladies of Middletown, Connecticut, for the Rev. Chauncey A. Goodrich.

Presbyterian Congregation of Bethlehem, County of Orange, for the Rev. Artemas Dean.

Female Bible and Tract Society, Buffalo, for the Rev. Miles P. Squier.

The Third Presbyterian Church and Society in Hartford, (Con.) for Dr. Perkins.

The Congregational Church in Hadley, (Con.) for the Rev. Mr. Woodbridge.

Female Beneficent Society, Windham, (Con.) for the Rev. Cornelius B. Everett.

Several ladies of New-London, (Con.) for the Rev. Abel McEuen.

Several ladies of Westborough, (Mass.) for the Rev. Elisha Rockwood.

A friend (of Wethersfield, Con.) for the Rev. Caleb I. Tenney.

Ladies of the First Congregational Society, New-Haven, (Con.) for the Rev. Nathaniel W. Taylor.

Ladies of the Congregational United Society, New-Haven, (Con.) for the Rev. Samuel Mervin.

Female Charitable Society of Great Barrington, (Mass.) for the Rev. Elijah Wheeler.

A friend in Salem, (Mass.) for the Rev. Thomas Carlile.

A number of ladies of the First Congregational Society in Charlestown, (Mass. for the Rev. Dr. Morse.

A number of his parishioners in Pelham, (New-Hampshire) for the Rev. John H. Church.

The Branch Bible Society of Milford, (Con.) for the Rev. Messrs. Bezael Pinneo, Pastor of the First Church, and Erastus Scranton, Pastor of the Church in North Milford.

A number of ladies belonging to the United Congregations of Zanesville and Putnam, (Ohio) for the Rev. James Culbertson.

A number of ladies of Salem, (Mass.) for the Rev. B. Emerson.

Several gentlemen and ladies of Greenwich, (Con.) for the Rev. Dr. Isaac Lewis.

Several ladies in Stonington, (Con.) for the Rev. Ira Hart.

Several ladies of the Congregational Society of Middle Spring, of Franklin and Cumberland Counties, Penn. for the Rev. John Moody.

Several members of the Presbyterian Congregation at Catskill, for the Rev. Dr. David Porter.

A number of females of the Presbyterian Church in Cedar-Street, New-York, have made the Rev. Dr. Romeyn Director for life.

The Managers hope that the good examples which have thus been set, will be followed by all the Christian Societies in our land. They will thus add, not only to the funds of the National Institution, but to the satisfaction and respectability of their Pastors.

It would be an act of injustice to that sex who contribute so essentially to the relief of our cares, whilst they heighten our purest pleasures, not to notice, in a prominent manner, their active benevolence in aid of the Society, not only in forming Auxiliaries, but also in constituting, in so many places, their Pastors Members for life. They thus manifest the sense which they cherish of their obligations to that holy volume, whose truths have elevated them in Christian lands to their just and all-important station in society, and qualified them to perform the duties of that station with honour and success.

The Managers have directed their attention, also, to the translation of the *Scriptures* into the Indian languages of our country.

- and the publication of the Spanish New Testament, and of the Scriptures, in the French.

The first was brought before them by the donation of certain documents on this subject from the New York Missionary Society, which they had collected with a view ultimately to undertake the work. These documents are put into the hands of a Committee, to examine and report thereon.

As to the publication of the Spanish New Testament, it was deemed inexpedient, for the present to attempt it. The Managers, however, cherish the pleasing expectation, that in due time they will be able to accomplish the publication of the entire Scriptures in the Spanish and Portuguese Languages, for the use of the inhabitants of South America.

With respect to the French Bible, the Managers have had their duty plainly marked out to them by the finger of Divine Providence. They have accepted of the offer of the British and Foreign Bible Society, to receive, as part of their donation, in lieu of money, a set of stereotype plates, duodecimo, of the French Bible, which, when received, will enable them to furnish the public with a supply of French Bibles.

They have, moreover, received from the New-York Bible Society, who are not weary in their acts of liberality to the National Institution, all the copies in sheets of the French Bible in their possession, amounting to about 1000.

The Managers have ordered 200 Gaëlic, and 200 German Bibles, to be transmitted to them from England. Whenever they find that a greater number is wanted, they will not fail to procure the necessary supply.

The Managers consider it a duty to express their gratitude to the Governors of the New-York Hospital, and also to the Mayor of the city of New-York, for their kindness, promptly tendered, in granting them the use of the rooms in which for some time they transacted business. They are at present accommodated in the New-York Institution by the Historical Society : and they cannot deny themselves the pleasure of stating, that several Printers have volunteered to publish, gratuitously, any Communications which the Board may deem necessary to make to the public.

As inquiries from different parts of the country were made on some points of importance, the Managers thought it proper, to remove the difficulties which existed in the minds of many persons against a union with the American Bible-Society, to publish, towards the close of the last year, the following information on those points, viz :

1. That every Auxiliary Society must determine for itself, what is their surplus revenue after supplying their own wants ; but that funds, when given, are at the sole disposal of the Managers. They will, however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any Auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.

2. As to the interpretation which each Auxiliary Society has a

right of giving as to the extent of their wants, the Managers respectfully suggest the propriety of each Auxiliary confining itself to its natural bounds. Unless this be done, one Auxiliary may interfere with another, and thus, while one district is doubly supplied, another may be left destitute.

3. It is distinctly understood by the Board, that every society becoming Auxiliary has a right of withdrawing from the connexion when it sees fit so to do.

4. In conducting the business of the Board, the most scrupulous attention is paid to the diversity of denomination which exists among Christians. The meetings are opened with reading a chapter of the Bible selected by the presiding officer, and no other religious exercises are performed. The Managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the principal objects of the American Bible Society is to supply the great districts of the American Continent with well-executed stereotype plates for printing the Bible, the Managers request that Bible Societies, in different parts of the country, would send such information as may enable them to determine in what places the unappropriated plates may be located to the best advantage.

The Managers have commenced a collection of Bibles, especially of the earlier editions, in every language, the successful progress of which must chiefly depend on public liberality.

For the purpose of facilitating the business of the Society, the Board have appointed a Standing Committee of Five Members, who have in charge all the property and effects belonging to the Society, except the funds in the hands of the Treasurer. They are empowered to superintend and direct all the affairs and concerns of the Society, during the recess of the Board of Managers : and for these purposes, to enter into all necessary contracts, to give orders for the delivery of Bibles, and orders on the Treasurer for the payment of all monies. It is made their duty to keep a Book of Minutes, in which are to be regularly entered all their transactions ; which book must be produced to the Board of Managers at every meeting.

Among the first measures adopted by the Managers, was to make an official communication to the British and Foreign Bible Society, of the formation of the American Bible Society. The Secretary for Foreign Correspondence, who was on the eve of embarking for Great Britain, was requested, if circumstances would permit, to wait on the Committee of the British and Foreign Bible Society, and respectfully assure the Committee, " that it will ever afford this Society very sincere pleasure to co-operate in those plans of Christian benevolence which have rendered the British and Foreign Bible Society a blessing to the world."

The worthy President of our Society had, however, anticipated

the wishes of the Board; and, through him, the Committee communicated their satisfaction at the event, and a donation of £500 sterling, which was accepted with suitable acknowledgments to that Society. Since that time, the Committee, with their accustomed and honourable liberality, have presented to the Society a set of the Versions of Scriptures printed by them, and also several sets of their Reports. In doing this, they have anticipated the wish of the Board of Managers, who had forwarded an order for the same.

In consequence of the necessary absence of the Secretary for Foreign Correspondence on account of his health, no correspondence has been opened with other Foreign Societies. The President, however, addressed a letter to the Russian Bible Society, which has been honoured with an answer of congratulation and wishes for our prosperity. A letter has also been received from the Hamburg and Altona Bible Society, of the same description, soliciting a correspondence with us.

The Managers have thus given a plain narrative of their proceedings, for the information of the Society. It will be readily perceived that their situation was not merely novel, but in the highest degree difficult. They had no experience, and yet the public expected great things. Every part of the machine which they were directed to superintend was new and untried. Its operations, however, have thus far succeeded, and afford conclusive evidence of its capability for far more extensive usefulness to our common country.

The Managers did not feel themselves warranted at first to afford monied aid, or even Bibles, to those Auxiliaries who applied for both. Their plans to be accomplished, they knew would involve them in heavy expense; and they could not with certainty calculate upon a surplus of funds. Such, however, has been the rapid and increasing augmentation of their means, that they have been induced to afford the following gratuitous supply of Bibles, to Auxiliaries whose wants were great and pressing.

East Tennessee Bible Society, 500 Bibles; Steuben County (New-York) Bible Society, 100; Essex County (New-York) Bible Society, 100.

So soon as their present engagements will permit, and the liberality of the American people shall furnish them with the means, they will cheerfully become almoners, in money as well as Bibles, to all such destitute parts, at home and abroad, as may require the one or the other. Thus far they have endeavoured to discharge their duties, not only faithfully but intelligently, so as to ensure the approbation of the Society and the Public.

The Managers cannot conclude their Report, without observing, that the origin, increase, and success of Bible Societies, constitute one of the most remarkable events of the day in which we live. God has been pleased to make the people of Great Britain the instrument of forming, maturing, cherishing, and constantly and substantially aiding, these Societies, not only within her own territories, but throughout the world. Greater honour has never been

conferred upon any people, since the sceptre departed from Judah, and the Lawgiver from between his feet. Not to pay a tribute of respect to them on an occasion like the present, would be ungrateful; and to pay a smaller tribute than this, would discover a criminal disregard to the work of the Lord and the operation of his hands. To honour those whom God honours, is both a Christian privilege and duty. Of the founders and patrons of the British and Foreign Bible Society—a Society pre-eminent in the felicity of its design and the grandeur of its plans—when they are gone down to the grave, posterity will say, in the language of an eminent statesman and orator of antiquity, “Bestowing their lives on the public, they have every one received a praise that will never decay, a sepulchre that will always be most illustrious;—not that in which their bones lie mouldering, but that in which their fame is preserved, to be on every occasion, when honour is the employ of either word or act, eternally remembered.” No glory is comparable to that of doing good to our fellow-men: and of all the various kinds of good that we can do to each other, none is comparable to that which has a respect directly to the benefit of the spiritual estate of mankind. This is to do them good in the life which now is, by securing to them eternal good in the life which is to come. Such is the high and holy aim of Bible Societies in every part of our world, who, following in the track of the illustrious Parent Institution, guided by her experience, and quickened by her example, are depositing the seeds of truth among the nations to whom they have access, with the confident hope that the Lord will cause it to spring up and bear fruit to his own glory, and the salvation of myriads of our fallen race. The word has gone out of His mouth who cannot lie, that in every place incense shall be offered unto his name, and a pure offering; and the zeal of the Lord of Hosts will perform his promise.

[The Treasurer’s account &c. in our next.]

A Pastoral Letter from the General Assembly of the Presbyterian Church, in the United States of America, to the Churches under their care.

Very Dear Brethren,

Assembled, by the good Providence of God, as the supreme judicatory of our Church, we are constrained to address you, and to endeavour to impart to you some of those views and feelings to which our counsels have given rise, and which are suggested by the present aspect of the Church and of the world.

From the printed “Narrative of the state of Religion within our bounds,” which accompanies this address, you will learn, that, although we have heard of some facts which are matter of regret and humiliation, “the general aspect of the Church of God has never been more favourable, within our knowledge, than at the present time.” The gradual increase of gospel light; the extension of the blessings of education to all classes and ages; the growing diffusion of missionary zeal and exertions; the rapid multiplication of Bible Societies, and, through their instrumentality, the wonderful spread

of the knowledge of the word of life in languages and countries hitherto strangers to the sacred volume ; the numerous associations for evangelical, benevolent, and humane purposes, which have arisen, and are daily arising, in every part of our bounds ; and, above all, the converting and sanctifying influences of the Holy Spirit, which have been poured out for some time past, and especially during the last year, in many of the Congregations belonging to our communion ; form an assemblage which cannot fail to be in a high degree interesting and animating to the friends of pure and undefiled religion ; an assemblage, which, while it gratifies, for the present, the pious and benevolent heart, must excite the most precious hopes for the future. Such mighty plans of benevolence ; such wonderful combinations ; such a general movement of mankind, in promoting the great cause of human happiness were, surely, never before witnessed ! The days of darkness, we fondly hope, are passing away ; and the period drawing nigh when the angel bearing the trumpet of the everlasting Gospel, shall carry his holy, life-giving message to every kindred, and people, and nation, and tongue.

The General Assembly, standing, as it is their privilege to do, at the confluence of so many streams of information on these great subjects, while they communicate a summary of this information to the churches under their care, desire to accompany it with a word of affectionate exhortation, the object of which is to engage every heart and every hand, in promoting to the utmost of their power the interests of that kingdom, which is *not meat and drink, but righteousness and peace, and joy in the Holy Ghost*.

At such a period, dear brethren, let it be impressed upon the mind of every member of our church, that we are called to humble, diligent, persevering exertion. Much has been done ; but much more remains to be done ;—and much, we hope, will be done by us. Every day makes a demand upon the time, the affections, the prayers, the property, and the influence of the people of God, which it would be ingratitude, cruelty, nay, treachery to repel. Let every one, then, in his place and proportion, endeavour daily to add something to the common amount of effort to *prepare the way of the Lord*. No one can tell how much it may please the sovereign Disposer of events to accomplish by means of the humblest exertions. This, however, we know, that those who are *steadfast, unmoveable, always abounding in the work of the Lord, shall find that their labour is not in vain in the Lord*.

Let the MINISTERS OF THE GOSPEL in our communion be every where found engaged in preaching the truth as it is in Jesus with affectionate zeal. Let them go before their people in every holy example, and in every pious and benevolent exertion. Let it be manifest to all, that they seek *not their own, but the things which are Jesus Christ's*. Surely there never was a time when the watchmen on the walls of Zion were more solemnly bound to give themselves wholly to their work ; or when they had more encouragement to plan and labour for their Master's honour ! Surely there never

was a time, when those whose duty it is to guide the exertions of their fellow men, had more reason to feel their responsibility, and to ask for wisdom and strength from above ! Let ministers take great and comprehensive views of the signs of the times, and the prospects of the Church ! and while they point out the way to those who are willing to be *workers together with God*, let it be seen that it is their *meat and drink* to share in the labours as well as in the rewards of the Redeemer's kingdom.

Let all the MEMBERS of OUR CHURCHES consider themselves as called upon, in their several stations, to do something—to do much for Christ. Millions of our race are still sunk in ignorance and depravity. Dark and waste places abound, even in our most populous and enlightened neighbourhoods, and still more in the remote portions of our church. In very large districts within the United States there are no Bibles, no Sabbaths, no Sanctuaries, none to show them the way of salvation. Can a single heart be unimpressed, or a single hand idle, while such calls for compassion and exertion abound ? No, brethren, these obligations, we trust, are too tender not to be felt ;—these calls too solemn not to be heard. Be entreated then with one accord, to come forward to the help of the Lord against the mighty. Embrace every opportunity, to the extent of the ability which God has given you, to form, and vigorously to support, missionary associations ; bible societies ; plans for the distribution of religious tracts ; and exertions for extending the benefits of knowledge, and especially of spiritual knowledge, to all ages and classes of persons around you. Exert yourselves, individually, and in combination, to oppose all those degrading and destructive vices over which we have so long had reason to mourn. Endeavour by your example and your influence to discourage the unnecessary use of spirituous liquors ; to promote the sanctification of the Lord's day ; to guard against a criminal conformity to the world ; to promote a general attendance on the means of grace ;—and to advance the great interests of truth, purity, and righteousness, in all manner of conversation.

In these hallowed labours, let none refuse to join. It is among the distinguished glories of the commencement of the nineteenth century, that PIOUS FEMALES are more extensively associated, and more actively useful, in promoting evangelical and benevolent objects, than in any former period of the world.—Let them go on with increasing activity and ardour in these exertions, so worthy of *women professing godliness*, and so useful to mankind. And let them, by precept, as well as by example, train up their daughters in principles and habits so well calculated to elevate the female character, and to enlarge the sum of human happiness.

Let not even LISPING CHILDHOOD, OR TENDER YOUTH be idle.—Let every *Bible Class*, every School association, every employment which brings your beloved children together, be made a medium for conveying to their minds that benign impression which shall enlist them on the side of truth and of the church of God, from the earliest dawn of reason. Happy congregations, happy families, in which even *babes and sucklings* shall be taught, as in

times of old, to sing—*Hosanna to Him that cometh in name of the Lord, Hosanna in the highest!*

In a word, let your plans of co-operation in carrying on these works of piety and benevolence embrace every class and every age; and be pursued with growing ardour, until every congregation within our bounds shall be completely organized for exertion to promote the temporal and eternal welfare of men;—until every heart that can lift a prayer to the throne of grace, and every hand that can cast a mite into the treasury of God, shall be fully engaged in this mighty effort of christian charity; until *the desert shall rejoice and blossom as the rose*; until men, under the reign of millennial glory, (we trust not far distant,) shall live together as brethren indeed, having no other wishes than to promote their common happiness, and to glorify their common God.

To these efforts in behalf of the cause of Christ join fervent, united PRAYER. We need not remind you, brethren, that all Zion's blessings come down from her King and Head; and that he *will be inquired of* by his people to do for them that which they need and desire. We are persuaded that all those periods and churches which have been favoured with special revivals of Religion, have been also distinguished by VISIBLE UNION AND CONCERT IN PRAYER.—We entreat you, brethren, to cherish this union and concert. We especially exhort you to pay renewed and more solemn attention to the MONTHLY CONCERT IN PRAYER, recommended by a former Assembly, and so generally and happily observed. Has not the Saviour promised, that if any two of his people agree as touching any thing which they desire, He will grant their request? What blessings, then, may we not hope will be shed down upon the Church, when the thousands of our Israel are found bowing together before the throne of mercy, saying, *for Zion's sake, we will not hold our peace, and Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!*

Endeavour to maintain a SPIRIT OF HARMONY WITH ALL DENOMINATIONS OF CHRISTIANS. While you contend earnestly for the faith once delivered to the saints, and bear a faithful testimony to the Apostolic doctrine and order, which we profess to receive; let no bigotry, or prejudice, no party rancour or offensive crimination, pollute your testimony. Remember that the period is approaching, when all real christians shall see eye to eye; when they shall be united in opinion as well as in affection. Cherish now the sentiments which correspond with this delightful anticipation. *Let all bitterness, and wrath, and evil speaking, be put away from among you with all malice*; and continually look and pray for the happy period when believers of every name shall agree to act together upon the great principles of our common salvation.

Finally, dear brethren, be UNITED AMONG YOURSELVES. If you desire to profit by your spiritual privileges; if you hope to be instrumental in promoting the cause of Christ, or to be honoured with his blessing; cherish harmony of affection, and union of effort.—

Besides the common bonds of christian love which unite the great family of believers, the ministers and members of the Presbyterian Church are cemented by a compact which every honest man cannot fail to appreciate. We mean the "Confession of Faith" of our church. While we believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice, we do also, if we deal faithfully with God and man, sincerely receive and adopt this Confession, as containing the system of doctrine taught in the Holy Scriptures. Let us adhere to this standard with fidelity, and endeavour to transmit to our children, pure and undefiled, a treasure which our fathers at great expense have, under God, bequeathed to us. But while we hold fast the *form of sound words* which we have received, let us guard against indulging a spirit of controversy, than which few things are more unfriendly to the life and power of godliness. It is never necessary to sacrifice charity in order to maintain faith and hope. That differences of opinion acknowledged on all hands to be of the minor class, may and ought to be tolerated among those who agree in great and leading views of Divine truth, is a principle on which the godly have so long and so generally acted, that it seems unnecessary at the present day to seek arguments for its support. Our Fathers, in early periods of the history of our church, had their peculiarities and diversities of opinion: which yet however did not prevent them from loving one another, from cordially acting together, and by their united prayers and exertions, transmitting to us a goodly inheritance. Let us emulate their moderation and forbearance, and we may hope to be favoured with more than their success.

The great adversary will, no doubt, be disposed to sow the seeds of discord and division among you. But resist him in this, as well as in all his other insidious efforts. Surely those who can come together on the great principles of our public Standards, however they may differ on non-essential points, ought not to separate, or to indulge bitterness or prejudice against each other. Dear brethren, *let there be no divisions among you;—but be perfectly joined together in the same mind, and in the same judgment. Follow the things which make for peace, and the things whereby ye may edify one another. Behold how good, and how pleasant it is for brethren to dwell together in unity!* Brethren, farewell, love one another, for love is of God, and every one that loveth is born of God, and knoweth God. Be of one mind; live in peace, and the God of love and of peace shall be with you. AMEN!

Signed by order of the General Assembly,
JONAS COE, Moderator.

Extract of a letter from MRS. JUDSON, dated RANGOON, May 10, 1816, to a Lady in Beverly, (Massachusetts.)

My dear Mrs. Lovett,

THE sun of another holy Sabbath has arisen upon us, and though no chiming of bells has called us to the house of God,

yet we, two in number, have bowed the knee to our father in heaven, have invoked his holy name, have offered him our feeble praise have meditated on his sacred word, and commemorated the dying love of a Saviour to a perishing world. Inestimable privileges! not denied even in a land where the prince of darkness reigns!

Since worship, I have stolen away to a much loved spot, where I love to sit and pay the tribute of affection to my lost darling child. It is a little enclosure of mango trees, in the centre of which is erected a small bamboo house on a rising spot of ground, which looks down on the new-made grave of our infant boy. Here I now sit; and though all nature around wears a most romantic, delightful appearance, yet my heart is sad, and my tears frequently stop my pen. You, my dear Mrs. Lovett, who are a mother, may *guess* my feelings; but if you have never lost a first born, an only son, you cannot know my pain. Had you even buried your little boy, you are in a christian country, surrounded by friends and relatives who could soothe your anguish, and direct your attention to other objects. But behold us solitary and alone, with this one single source of recreation! Yet this is denied us, this must be removed, to show us that we need no other source of enjoyment but God himself. Do not think, though I thus write, that I repine at the dealings of Providence, or would wish them to be otherwise than they are. No: "though he slay me, I will trust in him," is the language I would adopt. Though I say with the prophet, "Behold and see if there be any sorrow like unto my sorrow," yet I would also say with him, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." God is the same when he afflicts, as when he is merciful. Just as worthy of our entire trust and confidence now, as he was when he intrusted us with the *precious little gift*. There is a bright side even in this heavy affliction. Our little Roger is not lost. The little bud which began to open into a beautiful flower, is now rapidly expanding in a more propitious clime, and reared by a more unerring hand. He is now, I doubt not, in the immediate presence of that Saviour of whom he was ignorant in this world, and

"Adores the grace that brought him there,
Without a wish, without a care;
That wash'd his soul in Calvary's stream,
That shortened life's distressing dream.
Short pain, short grief, dear babe, was thine,
Now joys eternal and divine!"

Who would not, from motives of gratitude, love a Being who has made such provision for a perishing world! who can, on account of the merits of the Redeemer, consistently with his own perfections, raise polluted sinners from the lowest state of degradation, and make them fit for the enjoyment of himself. "They who know thy name, will put their trust in thee."

June 14. I have just been reading over your kind, affectionate letter, for which I sincerely thank you. I should have answered

it before, but multiplicity of business prevented. You ask, my dear Mrs. Lovett, "Is not the mission attended with more difficulties and dangers than you anticipated?" I answer, Perhaps they are of a different kind from what I formerly imagined. As it respects real personal suffering, I have never realized more than I anticipated; or rather, I have felt a greater support under trials than I expected. But the almost insurmountable difficulty of acquiring a foreign language and of communicating religious knowledge to the dark mind of a heathen, cannot be known by any but those who make the trial. In a short time one can get enough of a language for common use. But to think, to reason, and to get hold of the little connections and idiom of a language entirely different from one's native tongue, is quite another thing. Then, after the language is in a tolerable degree acquired, new terms must be invented to give them right ideas of a being of whom they are entirely ignorant. But the difficulties do not stop here. The mind in its native state is slow to receive new ideas. Very little can be received at a time, and that little constantly repeated, or it is soon obliterated. But even when truth is received and retained, if it is received with the notion that self has no concern in it, it has no effect. O how utterly impossible it is that these Burmans can be converted by any other than the power of God. This is our only hope; this alone keeps us from discouragement and despair, and will continue to encourage us, so long as we have such examples of distinguishing power and grace before us as the conversion of the Otahiteans. The conversion of a nation wholly idolatrous is not the work of a day or year. Though it is infinitely easy for God to effect it even in so short a time; yet he has not seen fit thus to operate, nor have we any reason to hope that he will vary so far from his usual method of operation. The Scriptures must be translated, Tracts circulated, Schools established, and a spirit of inquiry excited, before we can hope to see any essential alterations. The natives must have time to examine the effects of a new religion by observing the conduct of the missionaries, before they will be willing to renounce their old. Alas, what can one single missionary do in a country where thousands are needed! And yet, should a host of missionaries arrive, it might at once destroy this little beginning, by exciting the suspicions of the natives (naturally jealous) and occasion a total banishment of every missionary. Thus we are compelled to see the miseries of this people, growing in thick darkness, without being able to relieve them; and knowing also it must be some time before any thing can be effected. But, my dear Mrs. Lovett, we are not idle; we feel we have but one object on earth, and we make every thing bend to this. Mr. Judson has completed a tract, (a summary of the Christian religion) and a grammar in the Burman language, which are now ready for printing. He had also got some way in the translation of the Scriptures, when he was taken with a violent pain in his head and eyes, which obliged him to lay by his studies of every kind.—

Sometimes I read to him in Burman, and sometimes his teacher attends him; but even this so much affects his head, that he can bear it but a little while at a time. This we consider a heavy affliction. We are seriously contemplating a voyage to Bengal, hoping that the sea air, or some medical advice, of which we are here deprived, may be beneficial, and restore him to health. But we are not determined. We dread another voyage to sea, as well as the loss of time, which will be a natural consequence of going. I must now finish this long letter, requesting you will follow my example in its length. Remember us affectionately to Capt. Lovett and all our Beverly friends. That we may meet in heaven and spend an eternity together, is the sincere prayer of

Your affectionate

NANCY JUDSON.

CHILICOTHE SABBATH SCHOOLS.

There is a prospect of forming Sabbath Schools in every part of this town. A number have already been formed and are open for the reception of additional scholars. One has been established and is conducted by a number of ladies, in which female adults are instructed. One has been opened for the education of male adults, and another for the instruction of people of colour. A Sabbath School is also taught in the Lancasterian School room. Four other schools, at suitable distances from each other, have been opened for the instruction of children, and two or three more are needed, particularly in the upper end of the town. Into the schools intended for the improvement of children, male and female scholars have been indiscriminately admitted. But it is sincerely hoped and confidently expected, that the piety and philanthropy of a number of ladies in this place will dispose them to institute schools for the instruction of female scholars. A number of young men have embarked, with laudable zeal and activity, in the cause of Sabbath Schools; and though this work will be found arduous, and attended with various difficulties, we trust it will be prosecuted with vigour and assiduity corresponding to the importance of the undertaking.

[Weekly Recorder.]

ANECDOTE.

A TRADER, having endeavoured to persuade *Shabash*, a converted Indian, that the (Moravian) brethren who were preaching among them were not *privileged teachers*; the Indian replied, "It may be so, but I know what they have told me, and what God has wrought within me. Look at my poor countrymen there, lying drunk before your door. Why do you not send privileged teachers to convert them? Four years ago I lived like a beast, and not one of you troubled himself about me. But when the *brethren* came, they preached the Cross of Christ, and I have experienced the power of his blood, so that sin has no longer dominion over me. Such are the teachers we want."

THE CHRISTIAN HERALD.

VOL. III.] Saturday, June 21, 1817. [No. 13.

FIRST REPORT OF THE AMERICAN BIBLE SOCIETY, CONTINUED.

The American Bible Society, in account with Richard Varick,
1816. *Treasurer.* Cr.

Sept. 7.	By cash received from the Pittsburgh Bible Society, for the purchase of Bibles, which was afterwards repaid to them. . . .	\$ 300 40
Nov. 19.	By Cash for 1800 dollars of six per cent. funded debt, purchased at per cent. and brokerage, and again sold for account of the Society.	1601 49
		\$ 1901 89

Nov. 19.	By cash received, as an advance or net profit 1817. on the above 1800 dollars,	122 19
Apr. 30.	By Cash for dividends on six per cent. stock,	207 00
	By Cash for dividends on 100 shares of stock in the Bank of America,	350 00
	By Cash on 10 half shares of Savannah Insurance stock,	30 00
	By Cash for Bibles sold,	1178 99
	By Cash for Subscriptions and Donations, and in part for the purchase of Bibles,	33,989 28

1816. Dr. \$ 37,779 35

July 11.	To Cash paid for 1800 dollars six per cent. funded debt, at per cent. which was afterwards sold for account of the Society,	\$ 1601 49
Oct. 15.	To Cash repaid the Pittsburgh Bible Society, monies received from them for the purchase of Bibles, which could not be furnished to them at that period,	300 40

\$ 1901 89

June 14.	To Cash paid for 3000 dollars six per cent. funded debt, at 91 3-4 dollars per cent.	
1817.	now standing in the name of the Treasurer,	2,752 50
Apr. 30.	To Cash paid for paper, printing, types, and other charges and expenses of the Society,	19,218 03
Apr. 30.	To Balance this day due from the Treasurer to the American Bible Society, in Stocks and Monies,	13,906 98

New-York April, 30 1817. \$ 37,779 35

RICHARD VARICK, Treasurer Am. Bible Society.

194 1st Report of the American Bible Society; continued.

[It appears from the Auditors' Certificate, that the funds of the American Bible Society in the hands of the Treasurer, on 30th April 1817, consisted of the following amount of stocks and monies in the Bank :—viz.]

I. 100 Shares of Stock in the Bank of America, [estimated at par, and received and credited as such by the Treasurer, in his Account,] equal to	\$ 10,000 00
II. 10 Half shares of Stock in the Marine and Fire Insurance Company of the city of Savannah, in Georgia, at 25 dollars each, received and credited at par, equal to	250 00
III. 3,000 dollars of six per cent. funded debt of the United States, purchased 14th June, 1816, at 91 3-4 dollars per cent.	2,752 50
IV. A draft on the Bank of Virginia, forwarded for collection by Mr. Lynde Catlin,	250 00
V. A Deposit in the Farmers' and Mechanics' Bank of Cincinnati, to the credit of the Treasurer,	150 00
VI. A Balance in the Merchant's Bank in the city of New-York,	3,256 93
	\$ 16,659 43

APPENDIX TO THE REPORT.

No. I.

Letter from the Hon. Elias Boudinot, President of the American Bible Society.

BURLINGTON, June 5, 1816.

REV. AND DEAR SIR,

I have the honour of acknowledging the receipt of your favour of the 1st instant, officially announcing my election to the chair of the American Bible Society. In expressing my grateful acceptance of this undeserved compliment, (after trusting to the gracious influence of Almighty God,) my confidence is in the aid and assistance of my worthy colleagues, by which alone I can entertain a hope of being useful in so very respectable a body engaged in this all-important undertaking. I am not ashamed to confess, that I accept of the appointment of President of the American Bible Society, as the greatest honour that could have been conferred on me this side of the grave.

I am so convinced that the whole of this business is the work of God himself, by his Holy Spirit, that even hoping against hope, I am encouraged to press on through good report and evil report, to accomplish his will on earth as it is heaven.

So apparent is the hand of God in thus disposing the hearts of so many men so diversified in their sentiments as to religious matters of minor importance, and uniting them as a band of brothers in the grand object, that even Infidels are compelled to say, it is the work of the Lord, and it is wonderful in our eyes!—In vain is

Appendix to the 1st Report of the American B. S. 195

the opposition of man : as well might he attempt to arrest " the arm of Omnipotence, or fix a barrier around the throne of God." Having this confidence, let us go on, and we shall prosper. I can say no more : my feeble frame and exhausted spirit scarcely suffer me, lying in my bed, to dictate language sufficiently efficient to represent my deep sense of the polite attention of your honourable body. All I can add is, that should it please a Sovereign God to suffer me to meet my faithful fellow-labourers in the gospel vineyard, I will most cordially endeavour to make up, in unwearied attention and industry, what may be deficient in the mind and understanding.

Accept of my acknowledgment of the polite manner in which you have made the communication.

Rev. and dear Sir, with esteem,

I am, Your humble & obedient servant,
ELIAS BOUDINOT.

*Rev. Dr. Romeyn, Secretary for Domestic
Correspondence of the Amer. Bib. Soc.*

No. II.

Extract of a letter from the Rev. John Owen, Secretary to the British and Foreign Bible Society.

BRIGHTON, August 3d, 1816.

MY DEAR SIR,

The Committee of the British and Foreign Bible Society have instructed me to offer you their warmest congratulations on the event of the formation of the American Bible Society ; an event which they consider as truly auspicious, and pregnant with consequences most advantageous to the promotion of that great work in which the American Brethren and themselves are mutually engaged.

To these congratulations, our Committee have added a grant of £500 ; and they trust that both will be accepted as indications and pledges of that friendly disposition which it is their desire to cultivate and manifest towards every class and description of their transatlantic fellow-labourers.

The crisis at which the American Bible Society has been formed, and the cordial unanimity which has reigned throughout all the proceedings which led to its establishment, encourage the most sanguine hopes of its proving, in the hand of God, a powerful auxiliary in the confederate warfare which is now carrying on against ignorance and sin. May those hopes be realized, and many new trophies be added, through its instrumentality, to those triumphs which have already been reaped by the arms of our common Redeemer.

I am, my dear Sir,

Very faithfully yours,

JOHN OWEN,

Secretary to the British and Foreign
Bible Society.

*Dr. Boudinot, President of
the American Bible Society*

No. III.

Letter from Prince Galitzin, President of the Russian Bible Society, to Joshua Wallace. Esq. of New Jersey, President of the Convention which formed the American Bible Society.

SIR,

Your letter of the 23d May, a. c. (anno currente,) containing information of the establishment of the American Bible Society, was duly received by me, and brought to the knowledge of the Committee of the Russian Bible Society at their first meeting.

The information of such an event as the forming of a National Bible Institution for the United States of America, for the purpose of promoting the circulation of the Holy Scriptures, not only at home, but also in other countries, whether Christian, Mahometan, or Pagan, was certainly of a nature to produce the most joyful feelings in the breasts of all who take a sincere part in this great and salutary cause. It is with peculiar pleasure that we saw thus a new step made towards hastening forward that happy period, when the knowledge of the word of life will become universal glory to Him who deigns to inspire his people every where with the use of means for the spiritual welfare of the human race! The sphere of operation which the American Bible Society has prescribed to its activity is very extensive and important. We have perused with satisfaction the Constitution and the Address to their countrymen, and we are happy to see that the same principles animate our American fellow-labourers which lead us to the same important end. Thus, notwithstanding the distance which separates us, being approximated by the same spirit of unity and action, we reach you the right hand of fellowship from these remote parts, and unanimously engage to exert ourselves for the same cause of benevolence. Yes, Sir, it will certainly be very agreeable for us to communicate mutually with your Society about our proceedings and successes; and we shall always be ready to take a most hearty interest in all that belongs to your work, which is the work of charity, even the work of God.

We have not failed to forward some of the copies of your proceedings and Constitution you have sent us, to some of our branch Societies, in order to make them acquainted with your benevolent Institution. And in return we have felt ourselves obliged to communicate to you some small publications of what was done in this country for the same salutary cause of disseminating the Holy Scriptures. We will thus mutually learn what our merciful Saviour has done, and is doing, in both countries.

Before I conclude, permit me, Sir, to express to you the feelings of the most sincere and true esteem with which I have the honour to be, Sir,

(Signed)

Your most obedient and devoted servant,
PRINCE ALEXANDER GALITZIN,
President of the Russian Bible Society.

ST. PETERSBURG, 30th of November, 1816.

Speech of THOMAS KNOTT, a native of Ireland, and a member of the Society of Friends, at a late anniversary of the Bible Society of New Castle, (England.)

The brilliant and manly eloquence exhibited in this speech cannot but excite a pleasing surprise, when the reader is informed that the orator was under the age of nineteen. How delightful to behold such talents so early dedicated to the service of the best of causes.

After a few preliminary observations, the youthful speaker thus proceeds :

It was not when peace had hushed the tumults of the camp, and opened every port to receive the friendly messenger. No! it was when Europe was in arms, and the tocsin sounded but to summon embattled nations to the sanguinary contest—it was when our national existence was in danger, and the venerable fabric of our religion was assailed by the deadly shafts of infidelity—it was then that in the capital of the British Empire this institution was founded, which summoned all Christendom to rally round one standard—the Bible! the receptacle of our common faith, no matter under what name we have been born!—no matter what may be the sentiments of our adoption! Every one who believed in the immortality of the soul, in the necessity of divine revelation, was called upon to unite, protect, and exalt the ark of the new covenant. This grand union did in effect soften that asperity of feeling which so frequently arises from a difference in sentiment, and brought into action those sympathies of our nature which *creed and party* have had the never failing tendency to extinguish. This institution, so healing in its principles, flourished under the auspices of princes, under the patronage of the senate, the pulpit, and the judgment seat; it roused the dormant energies of every class of the community, from the royal inhabitant of the palace to the inmate of the humble cottage; it took root in the British soil, and made the inhabitable world the sphere of its exertions; it knew no geographical boundaries, its limits were the circumference of the globe. The simplicity of the design was compatible with its importance—to circulate the sacred volume without any exposition, leaving every man to put his own construction upon the text, and to exercise the rights of an unshackled judgment. There was indeed a time when sober inquiry was deemed heresy, and the Bible was accessible only to the learned; when the immortal Wickliffe appeared to develop those great principles of reformation, which have, through the progressive stages of society to the present, extended the borders of the true church, and enlarged the boundaries of civil and religious freedom. After him Knox arose, the northern star of Britain, to shine through that thick darkness which obscured the moral and religious world. In his presence superstition trembled; at his touch, the fog of ignorance vanished as the mist before the morning ray. Oh! were they present (but I

trust their spirit breathes in this assembly) they would combine with yours, their efforts for the universal circulation of the Bible—that Book to which we all appeal for the validity of our doctrines, and which—if we admit the united suffrage of the pious and learned, for the importance of its history, and the beauty of its language, the purity of its precepts, the dignified simplicity of its doctrine, but, above all, its claim to a divine origin—may be characterised as the matchless volume of morality and religion. Yet there are to be found some in disguise, and others in open array, ready with unhallowed hands to pull down the pillars of the temple, to take away from the christian voyager his landmark and guide to his destined port, and steal from him that anchor intended as his stay in this troubled sea of life—through all its vicissitudes, through all the varied changes of our being, they would rob the orphan of his hopes, and the widow of the only balm she has to mingle with her sorrows; would destroy her confidence in those promises which are as consolatory as the oil and wine of the good Samaritan, as universal as the vivifying sun-beam on creation.

[The orator then describes the baneful effects of infidel principles as exemplified in the awful scenes which a neighbouring nation had recently exhibited; and contrasts that picture with the consolation which the Bible afforded in some illustrious instances furnished by English History.]

The benign spirit breathes in that religion, which has supported its votaries through every voluntary suffering, and enabled them to triumph even in the agonies of death; which has commanded the proselyte to embrace its principles on the very spot where it was sealed with the dying testimony of its martyred followers. Not those only who loll upon the velvet couch, and enjoy all that art and luxury can furnish to make them happy, share in its consolations; in the humbler walks of life, it is a companion to the poor and destitute. Have you not seen the tear trickle down the furrowed cheek of age, on the perusal of the sacred volume? Have you not seen, when the head rolled upon a death-bed pillow, and the fluttering spirit was about to quit its clayed tenement, a ray of hope light the poor man through the chambers of death to a more permanent and quiet habitation? Yes, you have seen the profligate, who had added to the follies of youth the vices of a more mature age, reclaimed to live in that life, and hope in that immortality, which has been brought to light by the gospel; and those passions, which, unbridled and let loose in society, lay waste the path of life, under the regulating influence of christian principles, give vigour to our efforts and vitality to our moral being. If these principles be taught in the Bible, the circulation of the Bible be the sole object of this catholic institution, who can remain an idle spectator of the scene?—who will not enter into this vineyard and work?

Now permit me, worthy Chairman, to take a glance at Ireland, the sister kingdom. United as she is to this country by ties which are mutual, and I trust, never to be broken, she has involved with yours, her interest, her existence, and her happiness. I must la-

ment the misguided policy of that system which has cramped her energies, and operated in a way inimical to the designs of this institution, inasmuch as it has tended to irritate the mind, or produce a servile habit; to abase her native character, and demoralize the people. The circumstances that have evolved since the period of our connexion, it is unnecessary, it would be invidious, to detail; they are written in the heart-rending characters of crime and revolution; may they be blotted from the page of recollection, and the commencement of a new æra obliterate the remembrance of the past! A brighter day dawns upon my native country; the horizon brightens in my view! Education, that potent genius, confers upon its objects the wisdom and experience of past ages, expands the mind, informs the intellect, and cultivates those talents that adorn life and cheer its tedious journey. It may, when I mention Ireland, be in a peculiar sense termed the Esaias of the gospel.— Education gains ground rapidly in that country; Lancaster has given impulse to the generous feeling of an Irish public; he needs no mausoleum to record his labours or transmit his name to posterity; he will leave behind many living monuments; he forms the character of the rising generation, and their virtues will embalm his memory. Schools multiply amongst us, and will, I trust, at no distant period be open to the whole mass of our population. But, let the Bible accompany the march of intellect; for as the moon derives from the sun her light, and pours her silver ray upon creation, so does education derive all its lustre from religion, and become at once an ornament and a blessing. The British and Foreign Bible Society, which in the beautiful harmony of its system, can attend to the minute or embrace the whole, looked with anxious eye upon Ireland, and under its auspices the Hibernian Bible Society was established, and rose with rapid but progressive steps to importance. You will have some idea of its progress, when I tell you, that in one year not less than 23 branch Bible Societies became connected with the Irish Institution, and now not a single county in that kingdom is without its Bible Society, while in some there are two or three. In the same time, between 20 and 30,000 copies of the Bible and Testament were distributed; and they were received and read with avidity. Oh! methinks I see, at the close of the evening, under the spreading foliage, before his mud-wall cottage, the spectacled eye of the aged peasant intent on the sacred volume, his family around him, all deriving from it their ideas of good and evil. Even the catholic proffers his assistance;—(I hail it as a favourable omen of the future!) You will excuse me while I relate to you a most interesting circumstance.— A respectable catholic priest in Ireland, who had admitted the Testament into his parish, one day thus addressed his flock:—“ I hold in my hand the New Testament in the Irish language; I shall now read to you, in a language which you all understand, the gospel for the day, which you have just now heard in a language you did not understand,” and he read a chapter according to Saint Matthew. They all listened with earnestness and attention. ‘Be not disturbed,’ said he, ‘by any reports you may hear relative to

the difference between the protestant and catholic translations; there is just as much difference between them, as in my saying 2 and 4 make six, and 4 and 2 make six—a difference in the words makes no alteration in the sense. You will hear those scriptures continually from our children, and hearing, may you find salvation.* If this union of catholic and protestant become general, it will be attended with incalculable benefit to that country; it will stifle that spirit of intolerance, which has, like the Sirocco of the desert, sometimes unseen, but always with fatal certainty, blasted the germ of virtue, and blighted the bud of genius.

But a prominent feature in the history of the British and Foreign Bible Society is, that the female part of the community are marshalled in its ranks. Objections have indeed been made to their active co-operation, as if women were to be here the partners in our toils, and not candidates for eternity; but, in defiance of prejudice, thirteen female Bible associations exist on the continent of America, two in this country, and one in the metropolis of the sister kingdom, which, patronized by ladies of the first rank and character, has already proved an efficient auxiliary to the national institution in Dublin; and though it may not be found necessary or expedient generally to establish those associations, yet, knowing the influence of the female character on society, we would wish to enlist them in our service. Oh! when the maternal smile diffuses happiness around you, and the domestic circle basks in the sunshine of your presence; when you cherish with the milk of human kindness your rising offspring, and imbue their tender minds with the principles you derive from that oracle, which gives to every social bond its awful sanction, to life the charms of the present, and in the spirit of prophecy, certainty to the future; you will tell them millions are still destitute of the blessing, but that there exists in the land that gave them birth, an institution which promises the inestimable gift to every kindred, nation, tongue, and people, under heaven's canopy; and which, when the prisoner is released from his captivity, gives him the Bible as his legacy, which tells him to unclasp his helmet and sheath his sword to let it sleep for ever in the scabbard; which, breathing peace arrests the warrior in his career, when he goes forth, like a destroying angel, to immolate thousands at the gory shrine of a lawless and infuriate ambition, which by removing the cause, will release us from all the calamities of war—the greatest curse and moral evil, afflicted humanity ever entailed upon itself.

The Bible Society, in its progress, will level that mound which has so long separated the Mahometan, the Jew, and the Gentile; the deluded follower of the false prophet will lay aside his alcoran, and receive the Bible; the Israelite will reject the talmud and own his Saviour; and the Gentile will flock to the ensign which has been 'set up for the nations, to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' This Society has traversed Europe, making every capital the estuary of its love and successful labours. In Asia, the

pious missionary—who goes, like Paul bound in the spirit, not knowing what may befall him on his journey—who surrenders all his present enjoyments to endure perils, hunger, and fatigue, and climbs the hill or descends the valley, to publish the glad tidings of the gospel—is become the active instrument of the British and Foreign Bible Society, and trims the midnight lamp to give the Bible to the Hindoo in an intelligible language, to rescue him from perishing on the banks of the Ganges, or from being crushed under the vehicle that carries his wooden god. The millions of Chinese, lost in idolatry, and ignorant of that resurrection which is the earnest of their own, are already visited; and you will irrigate the deserts of Tartary with the fertilizing streams of the gospel; there will be given unto them the glory of Lebanon, the excellency of Sharon and of Carmel. Nor are the remote and extensive regions of the northern Asia beyond the reach of your genial influence; the Siberian exile, whether lost in the deep recess of some lonely glen, or buried in the eternal gloom of his dreary forests, when light shines into darkness he will bless you. For more than two centuries has western Africa been visited by Europeans, but, alas! the flag under which they sailed was long the signal for rapine and desolation, though now the harbinger of peace and blessing. You have indeed signed the death-warrant of slavery, broken the chains of negro thralldom, and told the sons of Guinea to be free; it remains then, for you who have released the body from its fetters, to emancipate that part which is immortal, to point to an everlasting inheritance, to that kingdom whose light is God, and whose foundation is eternity. May ‘He who can draw out the leviathan with a hook,’ put his yoke upon the barbarian, and christianize, through the instrumentality of this institution, that extensive continent, from its interior to its extreme shores. But let us cross the Atlantic; there is a numerous family; more than 120 Bible Societies have started into existence in North America; the Indian wandering in his native wilds, is an object of their charity; the Esquimaux even now read the scriptures in their own language. Nor has the southern continent of the new world been forgotten; it has been visited by the bounty of that society which considers the whole human family equal in their claim, as the children of one universal Parent. Oh! could we hover on the wing of fancy in the blue concave, and behold our sun but as a twinkling star, and every twinkling star that lights up the fabric of nature, as the sun and centre of another system! Could we see the Almighty Father with his fiat give impulse to all the planetary worlds that revolve around them, while we contemplated the immensity of the design, and the magnitude of the power that could accomplish! Lost in wonder and astonishment, the mind sinks into its own vacuity. But, when we remember that the same supreme intelligence which supports the whole, has condescended to reveal his will to mankind for their government, and give, through the mediator of the new covenant, a more perfect dispensation; Oh! then, to muse his ‘ineffable praise’ we must call in the aid of ‘expressive

silence,' and while we receive the invaluable favour, let us give some evidence of our gratitude by the diffusion of the blessing.—Let then the British mariner and christian offering in one hand the documents of Heaven, with the other unfurl the swelling canvas to the gales of a propitious Providence, to explore every region and every clime, touch upon every shore, and visit every island that rises from the bosom of the ocean. May we not look forward to that time when the temple of the Juggernaut, of the Lama, and the Japanese idol, and every temple that has an altar raised unto the unknown God, will be in ruins, and one universal temple be erected, in which the people will be the living church,—the heart, the altar, and the incense, adoration and gratitude! To realize this rapturous prospect and prophecy, some may offer their time, some their talents, and others a pecuniary sacrifice; all may throw their mite into the treasury, looking for a reward in that 'undiscovered country,' where the light will yet burst upon your enraptured vision. A young man has trespassed too long upon your attention: there may be those, but I trust there is no one present who will call zeal, enthusiasm, or an expression of interest in the concerns of this noble institution, presumption. In such a cause, we must not be abashed by the strictures of the critic, the frown of the worldling, or the malignant smile of ignorance and envy: let me then petition you for the millions of human beings who are still sunk in the lowest depths of barbarism and degradation, for the wild Arab and the tawny Hottentot, for the savage-devouring cannibal, for the wretched inhabitant of Terra del Fuego, whether he traverse the mountain covered with burning lava or clothed in perpetual snow; for the Indian still wielding the murderous tomahawk, and the shivering native of Kamschatka. Oh! on such a theme, I forget my humble character, and would entreat you, by that love which is the characteristic of the gospel we promulgate, and which flows universal to the whole human family, by every domestic duty and social obligation, by the shedding of that blood which was to seal and ratify the new covenant; to aid us in the accomplishment of this our one grand and unexceptionable object, till every mountain rise an altar, and every stream flow a libation; till every valley ring with Hosanna, and every mouth become vocal with one utterance! In our own favoured country, we will give stability to the throne and constitution, peace to the community, and to the state a vigorous and enlightened population; we will do more than this, we will make the Bible the religion of the world.



ENGLISH BAPTIST MISSION.

*Extract of a Letter from Dr. CAREY to Dr. BALDWIN, dated
Calcutta, September 10, 1816.*

My dear Brother,

Yours of April fifth, by the Agawam, I have received this morning, with the Magazines, Catechisms, &c. for which receive my warmest thanks.

Nothing, my dear brother in Christ, would prevent my writing more frequently to you but the great and constant pressure of my various engagements, which will not allow of being put off till another time. I feel strongly united with you in spirit, and all the various motions in the church of God in America are too interesting to be long out of my mind. But I am in the same situation with respect to all my dear American brethren, viz. that of an insolvent debtor.

What an eventful period is this in which we live ! The gospel has entered nearly every country in the East. The West is full of religious motion—Europe all engaged—the North resuscitated, so that we and our coadjutors in Russia can nearly shake hands in the work of God, over the vast mountains of Himalaya, the Imaus of the ancients. The leaven is sensibly fermenting, and I trust, its action will be accelerated and strengthened as its progress continues. The success of the work is impossible to human power, but the **ZEAL OF THE LORD OF HOSTS** will perform this.

You wish for my opinion upon the practicability of a mission to the Burman dominions. *To this I reply, that I do not think a mission impracticable in any country. The difficulties are certainly greater in some situations than in others, but will assuredly give way to persevering labours. There is, perhaps, no country in the world where there is less for the gratification of the flesh, than there. But the government is not intolerant in religious things. On the contrary, the present King is rather more friendly to other modes of religion than to the doctrines of Boodha. I have reason to believe that the heir apparent is more enlightened and liberal than his father.—Success however does not depend on might nor on power, but on the Spirit.—If I had doubted of the practicability of establishing a mission there, I should not have encouraged my own son to go on it. And if we as a body had doubted, we should not have persisted in it so long. My son has withdrawn from the mission, but I still believe the cause of the Lord will triumph there. Brother Judson is a man of God, one of the right stamp for missionary undertakings, and I trust brother Hough will be found to be equally devoted to the work.

All your communications with them must be through us, or some one else at Calcutta. The trade with the Burman empire is but trifling, and ships go but seldom. Yet a sufficient communication may be maintained to answer every valuable purpose. The expenses of the mission there will be somewhat greater than here, but brother Judson is remarkably self-denying and prudent.

Brother Hough embarked long ago in a ship to Rangoon ; but the perpetual drunkenness of the captain, and the unfitness of the ship for sea, induced him to leave her before she got out of the river. He expects to sail in a day or two in another ship, and at this season may expect a short passage thither.

Accept the assurance that I am very affectionately

Yours,

W. CAREY.

204 *Letter from J. Chater, American Missionary.*

Dear Brethren,

Columbo, March 25, 1816.

I INTRODUCE to you with much pleasure the gentleman who will deliver this. The brig *Dryad* has been engaged by several benevolent gentlemen for the purpose of bringing missionaries to the east. Five brethren, four of whom are accompanied by amiable wives, have been left here. Their names, with other particulars, you will learn from —, whom I have the pleasure to say, the missionaries consider as a beloved brother in the Lord. Concerning our new brethren and sisters, suffice it to say, all that we have seen and observed yet, tends to convince us that they are eminently qualified for their work. A good share of sanctified learning, manly sense, and sterling piety, appear to make up their characters. Respecting their future destiny, we can at present say but little. They will continue a few months at least in Columbo. Some of them will probably join their friends in Bombay, and the others form a new station elsewhere.

I believe the vessel by which Mr. and Mrs. Norton will proceed to their station is now in sight.

Excepting Mrs. Chater's want of strength, both myself and family are in most merciful circumstances.

I remain, &c. J. CHATER.

A VERY affectionate letter has been sent to brother Carey by the above missionaries; and their female partners have addressed the following,

TO MRS. MARSHMAN AND MRS. WARD.

On board brig Dryad, March 14, 1816.

Respected friends,

FOR as such we may address you, if we approve ourselves possessed of characters agreeable to our profession—that of followers of Christ, and the companions of his missionaries to Gentile lands:

As strangers and pilgrims, we, a little band, consisting of nine in number, five gentlemen and four ladies, embarked from America, our native land, Oct. 23, 1815, destined to the island of Ceylon, as the contemplated field of our future labour, under the patronage of the American Board of Commissioners for Foreign Missions. For further information concerning our hopes and prospects, we beg leave to refer you to a letter written by our dear companions in labour, which will accompany this to Dr. Carey.

A knowledge of the kindness and hospitality with which our dear predecessors have been received and entertained by you, inspires us with confidence to hope for the favour of your friendship, and that you will excuse the liberty we take: and permit us, even before we arrive at the place whither we would go, to be looking to you as our mothers in Israel and in missionary experience, for advice, and for instruction. We are young in Christian knowledge, and, to direct and to aid us in our course, we greatly need the benefit of that experience which your long and successful labours among the heathen will enable you to impart. For we feel,

that in a great measure, we are ignorant of their manners and customs; of course, of these measures which may be most likely to facilitate our endeavours to do them good.

If not deceived in our motives, we have been induced to leave our beloved friends and native shores, to cross the tempestuous deep, from love to Christ, and the souls which he died to purchase.—And now we are ready, waiting with the humble hope of being employed, in his own time and way, in building up his kingdom where he is yet unknown. Cheerfully will we forego the pleasures of civilized life, encounter the trials and hardships which may fall to our lot—and at last, with our friend Mrs. Newell, who has led our way in this great undertaking and also to the grave, resign our bodies to their kindred dust in a strange land, if we may in any way but subserve the promotion of that cause which is righteousness and peace, and which we are assured shall prevail, and that no weapon formed against it shall prosper. But whether we are to be the honoured instruments of preparing one stone for the spiritual temple of God, is known only to Him who has all hearts in his hands, and can turn them “as the rivers of water” are turned. If our divine Master see fit, we know he can, with infinite ease, give us an establishment in a Pagan land, and favour in the sight of the heathen; but if he see best to disappoint our hopes, to try us by adverse circumstances, and thereby blast the fond expectations of the Church at home, we can only reply, Not our will, but thine, Father in heaven, be done.

As we are inexperienced in the duties of our arduous undertaking, you will excuse our want of more particularity in specifying the subjects on which we wish for information; and permit us, respected friends, to assure you, that any instructions relative to the establishment of European or native schools, the management of domestic affairs, or any other subject that may occur to your minds, will be gratefully received, by

Yours, with much esteem and respect,

RACHEL F. BRADWELL,	SARAH M. MEIGS,
SUSAN POOR,	SARAH RICHARDS.

OBITUARY.

MEMOIR OF POMP PUTAMIA.

It is the peculiar glory and excellence of the religion of Christ, that it renders men useful and happy in every condition of life; and those who are desirous of marking its benevolent effects, will often find them as strikingly displayed in the obscure and humble walks of life, as in those more public and honourable. Wherever religion is felt, it evidences its divine reality by the piety, the benevolence and industry of its subjects. Of whatever nation, language, or colour they may be, its influence is invariably attended with the same blessed effects. By the contemplation of these, many a pious heart has been strengthened and animated in the way of righteousness.

Died at South-Reading, 17th March, Mr. POMP PUTAMIA, a man

of colour, aged 59 years. As a man, his deportment was singularly unassuming and amiable ; as a Christian, his religion was of that character, which, while it aims supremely at the glory of God, affords substantial enjoyment and consolation to the possessor, and most explicitly testifies to beholders, its important reality and benign tendency. As a valuable member of society, an affectionate friend, and pious follower of the meek and lowly Jesus, he lived beloved and died lamented.

Many circumstances might be mentioned, illustrative of the general tenor of his thoughts and feelings with regard to himself and the interests of religion. The following must suffice.

The Rev. Mr. N——, late pastor of the Baptist Church in South-Reading, in conversation one day with P. on religious exercises, remarked, that he had been greatly afflicted with darkness of mind, and that he had sometimes felt almost determined to go off into the woods and spend his days in solitude and get rid of the troubles of life. “Ah, sir,” replied Pomp with great seriousness, “I have sometimes thought so too, but then I thought again, should I go into the woods, *Pomp would be there.*”

In the 24th year of his age he was liberated from the iron hand of slavery ; since that time, by persevering industry and economy, he accumulated property to the amount of 2000 dollars. He left a will, bequeathing a part of property to relatives and particular friends ; 20 dollars to the Massachusetts Bible Society ; and eventually the Massachusetts Baptist Missionary Society are to receive from his estate 1500 dollars.

As his circumstances in life were easy, some of his friends had frequently inquired of him why he would not leave off labour and live on the income of his property. After his will was made, and he expected soon to finish his course on earth, he said to a person standing by.—“You see now what I have been labouring for, that the blessed gospel might be preached to the destitute.”

Noble example indeed ! How ought it to put to the blush those professed friends of the gospel, who hoard up their thousands a year, and scarcely contribute a cent a week for its promulgation through the world. Let the conduct of this descendant of Africa, whose heart had been “washed in the blood of the Lamb,” stimulate those who are about to dispose of their property, to *remember* the benevolent institutions formed for the benefit of mankind.

Let the simple history of Pomp remind us all of the fulfilment of prophecy *Ethiopia shall soon stretch out her hands unto God.* The acceptable hand of penitent prayer, and the obedient hand of liberal benevolence, unite in loveliest harmony. The just shall be held in everlasting remembrance ; with hopes full of immortality they depart in peace, their works follow them, and in their resurrection, may it not be sung,

See a stranger come to view ;
Though he's black, he's comely too ;
Comes to join the choir above,
Singing of redeeming love.

Cloth'd in spotless robes of *white*,
Ransom'd spirits *all unite* ;
Endless ages, they exclaim,
Bless the great Redeemer's *name*.
Am. Bap. Mag.

Some friend has been so obliging as to enclose to us a manuscript copy of the last semi-annual Report of the Somerville Female Charity School Society. We publish with pleasure a sketch of its contents.

The Managers express their regret that the number of the scholars who attended the school last summer, and were deriving great benefit from the instruction they then received, had fallen off during the last winter: which they ascribe partly to the prejudice still existing in the minds of some of the slave-holders against teaching the blacks to read, and partly to the indolent and vicious dispositions of the servants themselves. About fifty have persevered in attending regularly on Sabbath mornings. These have all made greater or less progress. About 27 of them can read tolerably well in the Bible. Of those who had retired, eight or ten returned in the spring, and embraced the opportunity afforded them of learning to read. Many more would have imitated their example, had their masters and mistresses generally manifested a reader disposition to promote this object, by enforcing or encouraging their punctual attendance at the Schools, or even by giving them some instruction at home.

The plan of Sunday School teaching has been enlarged this spring, by extending it to the children of the village and its vicinity, generally. About fifty, of 14 years old and under, are statedly collected every Sabbath morning at the church, and as many more in the afternoon at two other Schools distant from each other. Here the children repeat their catechism and hymns, and are examined on certain portions of Scripture previously appointed, and which they have had an opportunity of studying through the week. The managers state that in this exercise they and all the teachers have experienced great satisfaction, and they trust it has been highly beneficial to their scholars. They are desirous of seeing this plan of instruction embrace all the children of the congregation.

In the day school under the care of the Society twelve children, whose parents were very poor, have, during the past year, not only been taught to read the Bible, but provided with suitable clothes to enable them to appear with decency in the house of God on the Lord's Day. The managers have now fourteen charity scholars of that description under their care, who are improving not only in learning, but in habits of industry, cleanliness, and good order. They look up with confidence to their fellow citizens for a continuance of their liberal support of this useful charity.

In reading the above statement, one is sensibly shocked by the lamentable fact, that there should be found heads of families either so blinded as to oppose, or so supine as to neglect, the enjoyment of advantages thus providentially offered to meliorate the intellectual and spiritual condition of their servants. Happy that child of Adam, who, by a blessed experience, knows how to estimate the preciousness of the sacred volume, who, while he traces in its pages

the history of man's apostacy from God, which "brought death into the world and all our wo," beholds on the other hand the exhibition of the glorious plan and wonderful operations of redeeming love as revealed in the gospel 'which has brought life and immortality to light.' The Christian who is in the habit of regarding the word of God as "the man of his counsel," "a lamp unto his feet and a light unto his path," a sweet solace under the most trying solitudes and adversities, and the charter of his eternal hopes, cannot but deplore the infatuation which would deprive a fellow creature of the means of becoming partaker of the same invaluable privilege. Indifference about the possession of such an advantage, either for ourselves or for those whom Divine Providence has placed under our immediate care and control, is shocking in one who professes to believe in the christian religion, and must awaken the deepest commiseration when manifested by such as, like Gallio, 'care for none of these things.'

The following lines are from the pen of MONTGOMERY.

"Thy word is a light unto my path." *Psal. cxix. 105.*

What is the world?—A wildering maze,
Where Sin hath track'd ten thousand ways

Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair:

Millions of Pilgrims throng these roads,
Bearing their baubles, or their loads,
Down to eternal night.

—One humble path that never bends,
Narrow and rough and steep, ascends
From darkness into light.

Is there a Guide to show that path?

The Bible!—He alone who hath

The Bible need not stray;

Yet he who *hath*, and *will not give*

That Heavenly Guide to all that live,
Himself shall lose the way.

The State of Connecticut has received from the United States *fifty thousand dollars*, for services of the militia of that State in the general defence during the late war. This sum has thus been distributed for the support of religion and learning—

To the Congregational Societies	-	-	-	\$16,666	66
The Episcopal Bishops' fund	-	-	-	7,142	85
The Baptist Societies	-	-	-	6,250	00
The Methodists do.	-	-	-	4,168	61
To Yale College	-	-	-	2,582	41

THE CHRISTIAN HERALD.

VOL. III.] Saturday, June 28, 1817. [No. 14.

**EXTRACTS FROM THE APPENDIX TO THE FIRST ANNUAL REPORT OF
THE AMERICAN BIBLE SOCIETY.**

(Continued.)

*Extract of a letter from Alexander Tourgueneff, Secretary of the
Russian Bible Society.*

(TRANSLATION)

SIR, ST. PETERSBURG, 21st August, 1816.

Permit me to express my sentiments of acknowledgment and satisfaction for your letter of 23d May, which you did me the honour to address to me, and in which you communicate such interesting particulars respecting the establishment of an American Bible Society. I make not the least doubt, Sir, but that your projects for the propagation of the word of God will be crowned with full success; and at the first session of the Committee of the Russian Bible Society I will gladly give an account of the happy result of your deliberations. They will undoubtedly participate, with me the joy excited by the intelligence of this event, and the hope of shortly seeing (thanks to your efforts) the divine light of religion penetrating the most distant regions of your hemisphere. and illuminating those who, by the impenetrable ways of Providence, have hitherto been deprived of it.

Sir, your most humble,

And most obedient servant,

ALEXANDER TOURGUENEFF,
Secretary of the Russian Bible Society.

*From the Secretaries of the Hamburg and Altona Bible Society,
communicated through the hands of the Right Rev. William White,
President of the Philadelphia Bible Society.*

We have learned with great satisfaction from the publications which have reached us, that the loud voice of the friends of the Bible in America has demanded and produced a union of the interests of all the Provincial Societies, by the establishment of a National Bible Society.

We cannot better express our joy at this event, than by a request to be made acquainted, through the medium of your printed Reports, with the result of your endeavours to diffuse the pure word of God throughout the wide dominions of the States of North America.

However great the distance at which we live from each other, we feel ourselves associated with you in the blessed vocation of offering those revered documents, upon which the faith of all Christians rests, to such of the children of men as do not possess them; and of thereby leading them to a nearer and fruitful knowledge of our Holy Redeemer, Jesus Christ, who "of God is made, unto all that

believe on him, wisdom, and righteousness, and sanctification, and redemption." To glorify the name of Christ be, therefore, the aim of our exertions; exertions which cannot fail to receive the approbation and blessing of God, even though but few evidences of it should be seen in this life.

We send you along with this epistle twelve copies of our Report for this year, to be distributed among your provincial Societies; and by this act commence an intercourse and connexion with you, which we desire to render as extensive as we can. You will undoubtedly be able to make it as instructive to us, as it will be interesting, by the rich fund of experience which your activity will supply. How much will you discover favourable to the advancement of our design! and, on the other hand, how many difficulties will you encounter! A wise application of the former, and a careful consideration of the latter, cannot but yield valuable information to us who have scarcely yet begun to mature our plan of operation.

With joyful aspirations we look forward with you to that day when "the earth shall be full of the knowledge of the Lord as the waters cover the sea:" when "there shall be one fold and one shepherd;" and when all differences among Christians shall end in the worship of God and his anointed, in spirit and in truth.

May the head of his Church, the Lord Jesus Christ, who knows all the true members of the same, of whatever name or people they may be, exceeding abundantly increase their number by smiling upon the labours of Bible Societies in all parts of the world; thereby marking them out and lifting them up for a sign of the times, to which the nations shall look and praise him!

Do not misconstrue it as presumption, that we address you in our own language. There are among you many who were formerly inhabitants of Germany, and still speak German; and these will be our interpreters. We shall, on our part, thankfully receive your answer in the English language, with which we are acquainted, as soon as it shall be agreeable to you to honour us with the same.

Please to accept the assurance of our inmost veneration,

JOHN DANIEL RUNGE,

J. H. MUTZENBECKER

GILBERT VAN DER SMISSEN,

Secretaries to the Hamburg and Altona Bible Society.

Letter from the Hon. Elias Boudinot, President, to the Board of Managers of the American Bible Society.

BRETHREN AND FELLOW-LABOURERS

IN THE GOSPEL,

AMONG the innumerable blessings of this life, wherewith it hath pleased a gracious God to favour me, the permitting my union with you in those labours of love which it is to be hoped will be made instrumental to the raising a monument to his glory, which may

last till the recording angel shall announce to an astonished universe that "*It is finished*," is one of the most dear to my heart.

The consoling hope was once cherished that the unspeakable pleasure would, in one instance at least, have been afforded me, in the last decline of life, of meeting with you personally, to have testified my approbation of all your exertions in this glorious work. But a kind and merciful God, who knows all my deficiencies, has thought it best in his infinite wisdom to refuse this favour, in which dispensation of his all-wise Providence I do most sincerely acquiesce, firmly believing it will be most conducive to his own glory and the best interests of the Institution committed to our care.

I once thought I had much to communicate to you, but the extreme debility of both mind and body prevents my attempting it. Suffer me, however, as a last effort, however weak and feeble, to say a few words before I go hence.

It is not vanity in me to say that I have laboured hard and suffered much in this great cause, occasioned in some measure by a very low state of health; yet such has been the apparent interposition of an overruling Providence, that my faith and hope have never failed, even in the darkest days; and although there have been great temptations to despair of final success, yet have I been so strengthened with the assurance that it was a work of God, and that he would show his power and glory in bringing it to maturity in his own time, and by his own means, that I had determined, in case of failure in the last attempt, to commence the great business at all events, with the aid of a few laymen who had testified their willingness to go all lengths with me. But no sooner had the work been brought to an issue, than the clouds began to disperse, and every one was obliged to say in his heart, "*this is the work of God.*"

Thus, my beloved friends, hath God in his condescending grace appointed us to become his humble instruments in opening the eyes of the blind; in cheering the abodes of primeval darkness with the joyful sounds of redeeming love; in fulfilling the encouraging prophecy of the Angel flying through the midst of Heaven, having the everlasting Gospel in his hands, to preach to all nations, languages, tongues, and people on the earth.

This, indeed, is an event devoutly to be wished, and most gratefully to be acknowledged. That such comparative worms of the dust should become fellow-workers with Christ in making the wilderness to blossom as a rose, and the nations of the earth to become the nations of our Lord and his Christ, is an honour in which the highest angels would rejoice. Is there then the least reason for fearing the great result? Shall any one be discouraged at the arduous prospect before us? By no means. Look at the Disciples of our dearest Lord, and compare their relative situation when they beheld their blessed Master given up to the power of his enemies—condemned as a base malefactor—stretched on the cross, breathing out his precious life in a prayer in favour of his unrelenting persecutors—forsaken by all—every one fleeing to his own home, and one even repeatedly denying his Lord and Master, though forewarned of it but a few hours before!

218 *Appendix to the 1st Report of the American B. S.*

Realize their forlorn state when surrounding the risen Saviour, hearkening to his invaluable instructions : he is suddenly parted from them and carried up into Heaven, and vanishes from their sight. It is true they are commissioned to go forth and preach the Gospel to every creature ; a Gospel in all its parts and each essential feature destructive of every religion on the face of the earth. This is to be preached to a world wholly absorbed in the works of the flesh ; wholly inimical to the precepts of the meek and lowly Jesus : a world in absolute possession of all temporal power and authority. All this is to be done by twelve poor, helpless, indigent, and illiterate fishermen, without power, civil or ecclesiastical, friends, influence, riches, or rank to aid them in calling the public attention to their divine Master ; who, though declared to be God as well as man, was crucified as a malefactor, being condemned by the known judicatories of their country. But will it be said that they had the personal assurance of their Almighty Saviour, for their encouragement and support against all the powers of earth and hell ? Yes, my friends, they had ; and a blessed support it was, and under it they withstood and overcame the world. And have you not equal, if not superior cause of trust and hope ? Have you not all the promises made to them, with the advantage of their experience and success in the fulfilment of all that he said and did beyond their most exaggerated expectations ? Has your Saviour lost his power and authority, or has he not given as much confidence and reliance on his continual presence and Almighty arm to you, as he ever did to his Disciples of old ? Is he not the same yesterday, to-day, and for ever ?

As for my own part, I have been looking for greater opposition and causes of mortification than any that have yet appeared. I know the seductive power of the evil one, and the artful cunning of his devices. An opposition indeed has come from quarters whence we ought not to have expected it ; indeed, it has been as yet too feeble to excite the fear or cool the zeal of God's people. But, brethren, we are all too well acquainted with the cunning and subtilty of the great enemy of the Gospel, to suppose that he will thus early give up his designs. No : but as you have put on the armour of God, you must not put it off till you have obtained a complete, a decided victory. You must be guarded at all points. We be to them who shall be the cause of your trouble. Satan's principal endeavours will be to sow divisions among you : he will attack your union, by which you destroy his strong hold, in breaking down the walls of partition that have so long separated and wounded the Church of Christ. He will fear your apparent cordial love and esteem for each other. As long as real brotherly love shall continue and prevail among you, all the arts of the enemy of man's happiness may be defied. Guard well the weakest part of your citadel ; forget not the solemn injunction of the captain of your salvation ; "*By this shall all men know that ye are my disciples, if ye love one another.*" Stand on your guard ; let no argument persuade you ; let no vain alarm of danger to your interests

intimidate you. Greater is he who is for you than he who is against you. I do know, and have carefully attended to your probable progress. You have an arduous, but a glorious work and labour of love before you : this will necessarily engage all your powers and all your spare time : but look to the great recompense of reward. That you are striving for eternity, not only for yourselves, but for a world lying in sin, who may at the great day of account be found surrounding the throne of the Eternal with hallelujahs and thanksgiving, that you were the cause of their coming to the knowledge of the gospel. Forget not that your Lord and Master has all power given to him, both in Heaven and on earth ; that under his guardian care,—that under the banner of his cross, you are to go forth and complete the triumphs of redeeming love.

Once more suffer me to beseech you to promote love and harmony in your Society as your strong bond of union—God is love,—Love is the fulfilment of the law. Let it become a common proverb, ‘see how these members of the American Bible Society love one another, though consisting of every denomination of Christians among us.’ Let a motto be written in letters of gold on the most prominent part of your hall of deliberation—“ *By this shall all men know ye are my disciples, if ye love one another* ” If this, then, is the great characteristic mark of discipleship with Christ, who will refuse to wear the badge as the most desirable trait in his character ? The second advent of the Saviour is comparatively near—the harbingers of his approach begin to appear. Hear the language of Jesus himself ; “ For the Son of man shall come in the glory of his father, with his angels ; and then shall he reward every man according to his works. Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven with power and great glory ” St. Paul commendeth the Thessalonians for their faith Godward, and waiting for his Son from Heaven. “ For this we say unto you, by the word of the Lord,—If we believe that Jesus died and rose again, even so (as certainly) them also who sleep in Jesus will God bring with him, for this we say unto you, by the word of the Lord, that the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and the dead in Christ shall rise first.” I rejoice with you, that to accomplish this glorious end, to hasten this blessed event, and to become fellow-workers with God, we are assisting in laying the foundation for spreading the gospel throughout the habitable globe, that the earth may be covered with the knowledge of God as the waters cover the seas ; when we may all sit down with Abraham, Isaac, and Jacob, in the kingdom of our Lord.

And now, brethren, beloved in the Lord, I commit you to the grace of that God who hath preserved my life to my 78th year as a living monument of his sparing mercy and goodness, to witness your zeal, activity, and perseverance in his service. May the broad hand of the almighty cover you ; may his Holy Spirit guide.

214 *Speech of William Jay, Esq. of Bedford, N. Y.*

direct, and influence you in all your deliberations and undertakings and make you burning and shining lights in his Israel. And when the great Shepherd of the sheepfold shall call in his ancient people, the Jews, from the four quarters of the world; may you be found among the number of those who shall be made kings and priests to God.

And now, my beloved friends and brethren, suffer me to leave you under the pleasing expectation that we shall meet again, to unite in that song of everlasting praise that shall proceed from the trump of the Arch-angel, when he shall sound the glorious anthem of hallelujah! hallelujah! hallelujah! for the Lord God Omnipotent reigneth.

Soli Deo Gloria et Honor.

ELIAS BOUDINOT, President.

To the Board of Managers of the Amer. Bible Society.

BURLINGTON, 5th May, 1817.

Speech of William Jay, Esq. at the late annual meeting of the American Bible Society.

I rise, Sir, to offer a Resolution, in perfect harmony with that benign principle which unites in one common bond, the members of this Institution, however various their political or religious opinions. The Resolution I propose, is a vote of thanks to the General Assembly of the Presbyterian Church, for their early and decided approbation of the institution of this Society.

From the strong terms in which this approbation was declared, the Society may confidently anticipate additional zeal in her cause; and she may indulge the expectation, that the example thus set by a body so large and respectable, will be followed by the ecclesiastical Assemblies of the other religious denominations. And what object can they recommend to the patronage of their Churches, more worthy their regard, than the American Bible Society? They who most value the ordinances of the gospel, and the blessings of religious instruction, will be the most anxious that the vast proportion of mankind, who, from heathen superstition; their only infidelity, or the peculiar circumstances of their condition, are inaccessible to the reproofs and persuasions of a Christian Ministry, should not also be deprived of the warnings and invitations of our Lord and his Apostles. May we not hope that the time is not far distant, when the numerous denominations which now constitute the Christian family in this country, will find in this Society a bond of union unknown before—a rallying point for their hitherto divided efforts in the service of their common Master?

From the ascension of the Saviour to the present time, his disciples have too generally lost that badge of their profession by which they were commanded to distinguish themselves from others.—*Love one another*, seems to have been a precept almost too divine, to be comprehended or obeyed by beings of a fallen world.—While all have acknowledged the obligations of charity, few indeed have felt the influence of that principle, which, when time shall be no more—when faith shall be lost in knowledge, and hope in fruition, shall still dwell in the bosom of God—shall still sway

the affections of every spirit in heaven. Under the guise of this angel of light, has the arch-deceiver of mankind bound the martyr to the stake—armed Christians against Christians—dissolved the tender sympathies of domestic life, and severed the bonds of civil society. The progressing influence of the gospel has weakened, but not destroyed, the delusion. Under the same guise, he is still dividing the followers of the Prince of Peace ; and with infernal art, he not only prevents them from uniting their strength to resist his power, but, by exciting in their breasts the unholy passions of envy and jealousy, he is making them his unconscious auxiliaries.

However misrepresented or misunderstood, Christian charity is still the same, and to this day exhibits the same features ascribed to her by the great Apostle of the Gentiles—still seeking not her own ; not easily provoked ; thinking no evil. Some, it is true, have in all ages exemplified this principle in their lives ; but it was reserved for the British and Foreign Bible Society to exhibit it in all its heavenly lustre ; breathing Glory to God in the highest, and on earth, peace and good will to man. We are following the bright example. Pure, disinterested benevolence, unmingled with private views ; unpolluted by political intrigues or sectarian jealousies, is the principle which actuates and governs this Society. To advance the glory of our Maker, and to promote the salvation of our fellow men, by giving them an unerring standard of faith and rule of practice, is our only object. As this object does not need, so it does not demand, the smallest sacrifice of truth, the slightest concession of opinion. When we enter this Society, we neither leave, nor are we expected to leave behind us our distinctive religious opinions. Had this Society been so constituted, as to have required from her members any practice or admission inconsistent with the strongest attachment to the peculiar tenets of the Episcopal Church, of which I am a member, I would not now, Sir, have had the honour of addressing you. But although our opinions continue different, our hearts are here united—we here learn not to call those common, whom God hath cleansed ; and rejoice to discover, that those views and sentiments which we cannot but regard as erroneous, are still consistent with holiness of life, and zeal for the service of God.

It is thus, that the Society, by dispelling prejudices, promoting candour, and cultivating the benevolent affections, tends to prepare the mind for the reception of those sacred truths, which it is her design to disseminate ; and thus she repays, and more than repays her members, for all their exertions in her cause. But her hallowed influence is not confined within her own limits. She is taking from the ruler and the subject, the rich and the poor, pledges of their belief in the inspired volume ; and is recording their protests against the slanders and falsehoods of infidelity. She aspires to still more exalted good—She is publishing to immortal and accountable beings, the will of their Creator, and the means of securing their eternal felicity. This knowledge was at one time hid from the world ; and mankind, sensible of their want of it, sought for it in a thousand ways, as impious as they were absurd.

One favoured nation was, indeed, honoured with partial revelations from God. Sometimes prophets were commissioned to announce his commands—now, his will was disclosed in the visions of the night—now, declared by an angel from heaven. Thanks be to God! No angel from heaven—no visions of the night—no prophet breathing the accents of inspiration, are now required to teach us his perfections, and our duties. One volume, bearing the impress of Deity, tells us our origin and destination; reveals a God of mercy and of justice; discloses a Saviour for sinners; opens to our view a heaven and a hell, and discovers the path to each. Were those tables of stone which were once traced by the finger of the Almighty still to be viewed, what multitudes would press around them; and with what holy awe would they scrutinize every line! With what transcendent reverence ought that volume to be regarded, which is written by the same God, and filled, not with commands only, but with immortal hopes, and tidings of great joy! Of such a volume who can be ignorant? What child of poverty so destitute, as to want this lamp to his feet, this light to his path? Alas! the vice and misery which every where abound, might convince us, that all have not access to the lessons of divine wisdom—to the promises and threats of divine mercy and justice. Yes, Sir, thousands and tens of thousands in this country, and millions in others, are without the Bible.

Knowing, as we do, that the Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness; what changes might we not expect in the moral condition of the world, were they put into the hands of all who are capable of reading them? Can we doubt that the divine blessing would generally accompany them; and that joy and peace in this world, and eternal felicity in the world to come, would, in innumerable instances, be the results of their universal diffusion? This then, is the object of the American Bible Society, and this the hope which cheers in its prosecution. Yes, Sir, we are associated for the hallowed purpose of revealing a Saviour to those who know of none; of pointing out the road to heaven to those who are taking that which leads to destruction; of offering consolation to those who are sorrowing without hope; of announcing pardon to those who are overwhelmed with remorse; of dispelling the darkness of the tomb, and opening, beyond it, the view of another and a better world.

The benevolence of this Society is no less diffusive than it is divine. In the distribution of her bounty, she knows neither sect nor country; nor acknowledges any other limits than those which the Christians of America shall assign to her exertions. The sphere of her usefulness must be proportionate to the patronage she receives. That patronage has hitherto been ample, and has reflected new lustre on our national character. The efforts already made by this Institution have roused the attention of Europe and America; and have been received, both as a proof of its efficiency, and as a pledge of the intentions of the community to foster and protect it.

Twelve months since, and this Society rose into being, hailed by the prayers and the hopes of the American Church. Those prayers have been heard—those hopes fulfilled. From this Institution are now flowing, in a rapid and increasing current, those waters of life, which will refresh and fertilize our parched land; and cause the wilderness to blossom. Light breaks upon our western territories—In those remote regions, the savage, amidst the gloom of primeval forests, lately tortured his captive. The scene is changed—the forest has fallen—the savage has disappeared; and the earth is inhabited by civilized man. But alas! Religion has followed civilization with unequal steps. Occupied by incessant labour, dispersed by situation, and destitute of the Bible, a cloud of ignorance is in many places gathering over the settlers, which threatens to intercept the rays of the Sun of Righteousness. To these our Brethren, bound to us by the ties of a common country, common interest, and common blood, this Society will eagerly extend her hand, and will shortly furnish them with that best gift, which will crown and sanctify the many blessings they already enjoy. Nor will the endeavours of this Society be viewed with thankless indifference. Christians, in every part of our country, will show their sense of the benefits she is conferring, by establishing tributary associations. The example has been set, and is spreading with rapidity. A new confederacy is forming between the states of the American Union. The political ties which have hitherto united them, are now to be strengthened and consecrated by their combined exertions in the service of their Almighty Protector. Thirteen States, together with the Territory of Michigan and the District of Columbia, have entered this Holy Alliance, and have organized their Auxiliary Societies.

Soon shall the Christians of America, from the Missouri to the Atlantic; from Orleans to Niagara, form one vast communion, holding the unity of the spirit in the bond of peace; and, with concentrated energy, proclaim the everlasting gospel to all nations, and kindreds, and tongues. I look around me in vain, for an object more sublime in contemplation, more reviving to the hopes of a Christian, and more deserving of his gratitude and love, than the American Bible Society; occupied in promoting the eternal welfare of immortal souls—unmoved by the violence of nations—uninfluenced by the allurements of ambition, or the suggestions of interest—serene in the midst of political animosity and religious controversy,

“As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.”

[Mr. Thomas Eddy, of New York, a Member of the Society of Friends, seconded the resolution of Mr. Jay, and addressed the Chair in these words:]

“This very respectable body of Christians, by showing a disposition of love and a spirit of condescension towards their brethren of other religious denominations, have greatly contributed in promoting the views of the American Bible Society, and are highly deserving our esteem and regard.”

218 *Want of Bibles in the Southern and Western States.*

We are indebted to an obliging correspondent at Newark, N. J. for the communication of the following extract of a letter from a Rev. Missionary of the Cross, dated

“ *Dear Friend,*

“ PITTSBURG, June 8, 1817.

“ The Bibles from the Newark Bible Society have been received, and those sent on in June last have been disposed of along the Ohio, between Steubenville and Marietta. A few have been sent into the country back from the river. They have excited much interest and inquiry among the people. I have received letters from persons living ten or fifteen miles from the route I have taken, expressing an anxious desire to get the Bible. In some places in the interior of Virginia, half of the families are without the sacred volume. Invariably I have found those destitute of the Scriptures, desirous to obtain them. The Bibles and Tracts which we have had at our disposal have attached, in the minds of the people, great weight to our mission. Our influence has thereby been extended, and our sphere of usefulness greatly enlarged. Perhaps we have done as much or more good by the circulation of these, than by our other labours. Every Missionary ought to have a competent supply of both ; they will ingratiate him much into the affections and good will of the people. Though I can recite but few instances of special benefit that have come under my observation, resulting from the Bibles which I have distributed, yet I trust the good seed of the word has been sown in some hearts, and so watered by the influences of the Spirit, that it will spring up months and years hence, and bear fruit to the praise and glory of God. Some women seriously disposed, who have careless husbands, have been supplied with the Bible, and esteem it a precious treasure : others I have found, who have been trying to get it for some time past, but had not succeeded. They were glad to embrace the first opportunity. An old gentleman and his wife who had been destitute for years, were favoured with this invaluable blessing. Not long after, their house was burnt down, and the Bible with it. The neighbours sympathized with them in the loss of their house. The old man replied, *I don't care so much about the house as the Bible I have lost—I fear I shall never get another.* Another that had been very careless about religion, and scarcely ever attended meeting on the Sabbath, and who never paid a cent for the ministry of the Gospel, was anxious to get a Bible. I sent him one. He has since become quite serious, is steady at meeting, and when a subscription was out with a view to raise a salary for the support of a minister, he (hearing of it) came a number of miles unasked, to give something to support the preaching of the Gospel.

“ My mission is now closed, and I am about to leave these parts for the eastward.

“ I expect the pleasure of seeing my friends in Newark in about a month hence.”

FROM THE RELIGIOUS REMEMBRANCER.
WORTHY OF IMITATION.

We understand, that Capt. W. B. Osmon, of the ship *Pacific*, of Philadelphia, on his last voyage to Canton, having become a member of the Marine Bible Society, carried out with him several copies of the *word of Truth*, and distributed them most advantageously. With a very commendable zeal for the interests of this highly important association, Capt. Osmon instituted a subscription in behalf of the Marine Bible Society among the Americans in China. Here he raised the sum of one hundred dollars, which he judiciously invested in China goods. He also obtained additional subscriptions to the amount of 70 dollars, payable in Philadelphia, and which he has since collected. On Friday last he delivered to the President of the Marine Bible Society, a box of Canton silks, and the original book of subscriptions, with the balance collected, and the following letter:—

SIR,—On my departure for Canton last year, you did me the favour of placing in my hands a number of copies of the Holy Bible, for the purpose of distribution—I have now the satisfaction to inform you, that in every instance they have been received with emotions of joy and gratitude.

Highly appreciating the objects of your institution while at Canton, I originated among our countrymen there a subscription in aid of your funds, and feel much pleasure in communicating to you the result. One hundred dollars were paid to me in Canton, and 70 dollars subscribed payable in Philadelphia. Believing that the interest of the Society would be promoted by the measure, I invested the hundred dollars in Canton goods; which, together with the original book of subscription, and thirty dollars since collected, I now commit to your care, with my warmest wishes for the prosperity and usefulness of your association. If this humble effort to subserve the cause of religion and truth should meet your approbation, I shall be amply rewarded.

Philadelphia, June 14, 1817.

WILLIAM B. OSMON.

MISSIONS OF THE UNITED BRETHREN.

To the Editor of the Christian Herald.

DEAR SIR,

Among various interesting communications which I have received, in consequence of the appeal that has been made to Christian liberality in support of the missions of the United Brethren, I beg leave to submit to you, whether the enclosed, on account of the excellent pious spirit which it breathes, and the good advice which it contains, both to rich and poor, *as respects the carrying on of the Lord's work* in the world, does not recommend itself for insertion in the *Christian Herald*. I am, dear Sir,

Yours very respectfully.

BENJAMIN MORTIMER.

To the Rev. Benjamin Mortimer.

MY DEAR SIR,

I have read with much interest the appeal of your Society in behalf of its extended and highly useful missionary efforts. I venerate the apostolical zeal of that Society, and regret that its labours, in such a cause, should be cramped for want of pecuniary support. How long will it be before the Christian world will awake to the duty and the honour of supporting this glorious work of evangelizing the heathen, and sending the knowledge of our LORD AND SAVIOUR JESUS CHRIST to the ends of the earth! How long before those whom God has blessed with abundance of *His* gold and silver, shall yield to the obligation, and enjoy the pleasure, of honouring *him*, in return, by a liberal appropriation of their riches, to aid the heavenly work of *saving souls from death*!

If every individual would cast but his mite into the treasury of the Lord, the wilderness would soon blossom as the rose, and the ends of the world shout for the salvation of our God.

I regret that *means* commensurate with my *desires* are not mine to bestow on this *good work*. But, alas! mine is like the *widow's mite*, and like hers, I humbly hope it will be accepted.

Be pleased, dear Sir, to receive the accompanying *trifle*, as the free-will offering of a small family, *in straitened circumstances*; some of whom can only lisp the praises of *Him* for whose service and glory their little hands have been taught to consecrate their *weekly tribute*, and on the Lord's day to cast their mite into *His* own treasury. I wish this practice were generally adopted in Christian families; much might be done by the *poorest* without their feeling it to be a burthen. And if those who are in prosperous circumstances would contribute according as God has blessed them, we should soon behold these little rivulets of missionary zeal, which are now scarcely perceptible on the mighty waste, rising and swelling into large rivers of beneficence, overflowing on every side, and wafting the blessings of life and immortality to the perishing heathen, and literally making glad the *City of our God*.

That this day, which *shall come*, may come *quickly*, is the prayer of
A CHRISTIAN PARENT.

June 21.

JUVENILE DEPARTMENT.

FILIAL AFFECTION PROVIDENTIALLY REWARDED,

A gentleman being at Marseilles, hired a boat, with an intention of sailing for pleasure; he entered into conversation with the two young men who owned the vessel, and learned that they were not watermen by trade, but silversmiths; and that when they could be spared from their usual business, they employed themselves in that way to increase their earnings. On expressing his surprise at their conduct, and imputing it to an avaricious

disposition: "Oh, Sir," said the young men, "if you knew our reasons, you would ascribe it to a better motive. Our father, anxious to assist his family, scraped together all he was worth, and purchased a vessel for the purpose of trading to the coast of Barbary; but was unfortunately taken by a pirate, carried to Tripoli, and sold for a slave. He writes word that he has luckily fallen into the hands of a master who treats him with great humanity; but that the sum demanded for his ransom is so exorbitant, that it will be impossible for him ever to raise it: he adds that we must therefore relinquish all hopes of ever seeing him, and be contented; that he has as many comforts as his situation will admit. With hopes of restoring to his family a beloved father, we are striving, by every honest means in our power, to collect the sum necessary for his ransom; and we are not ashamed to employ ourselves in this occupation of watermen."

The gentleman was struck with this account, and on his departure made them a handsome present. Some months afterwards, the young men being at work in their shop, were greatly surprised at seeing their father enter, who threw himself into their arms, exclaiming, at the same time, that he was fearful they had taken some unjust method to raise the money for his ransom, for it was too great a sum for them to have gained by their ordinary occupation. They professed their ignorance of the whole affair, and could only attribute their father's release to that stranger, to whose generosity they had been before so much obliged.

The authenticity of this anecdote is thus ascertained:—Upon the decease of the celebrated author Montesquieu, a minute account of the above transaction, which was then found among his papers, proves him to have been the "stranger" to whom the young men justly attributed their father's release from captivity. A circumstance that reflects greater honour upon him than even his transcendent talents and literary fame could confer. *Y. M.*

From the Panoplist.

AN ACCOUNT OF AN INTERESTING AND PIOUS CHILD.

[Extracted from a letter written soon after her death.]

"As to the departed spirit of our dear little Ann, I cannot doubt but it has reached the general assembly and church of the first born in Heaven; and I believe that Jesus will raise her body at the last day, more pure, more lovely, and free from every sin. She was so pleasant and amiable in her natural disposition, that her short stay with us was made happy in having all her wishes attended to. My partiality saw no faults. We scarce ever were alone, but she would, of her own accord, begin to converse on serious subjects: Heaven seemed to have the first place in her thoughts; and she often said, when enjoying perfect health, she should rather die and go to God, than live to grow up; for this was a sinful world. One time last winter I came into the chamber where I now am, and found her in tears. I asked what made her cry; she said she was afraid she did not love God best of all.

I asked; what made her now think she did not love him? She said her heart was wicked, and she was afraid she did not know how to love him as she ought to do. I could not help comforting the sweet child; and told her if she only loved him as well as she could, he would love her, and when she grew older, she would love him better; but if she did not live to grow up, he would take her to his own bosom. She seemed quite animated with the thought of going to heaven, and said; aunt Sarah, do you think I shall know my Saviour? I told her yes, for he would take her into his arms. She then said, if I get to heaven before any of our family, they will not all be strangers to me there, for I shall know my dear grandpapa, and aunt Lydia, and aunt D. After this she often spoke confidently of going to that happy place; and I noticed, whenever she said any thing of Jesus, she would say, *my* Saviour. Still she often lamented she could not be so good as she wished. I think I told you, that twice during the winter, she, of her own mind, wrote down some resolutions and brought them to me to keep for her; but she came one day with tears in her eyes, and said her wicked heart would not let her keep them. She always went to meeting with me, and I have often been astonished at her conversation as we walked along. She frequently said, she hoped to hear every word, for it might be her last Sabbath; and often remarked, she did not know she should ever see the light of another day. Besides her morning and evening form of prayer, this endearing child has, for more than a year, been in the habit of retiring by herself for secret devotion. If ever I went into the chamber and found her on her bended knees, she never was the least disturbed; neither looked up to see who it was. A day or two before I left her, she asked me if I should like to hear her. I don't know how it was, but much as I longed to hear her, I left it entirely with her; and by so doing deprived myself of the last opportunity of hearing her pious supplications to her heavenly Parent. I did not leave the room, however; and the length of time she was engaged surprised me. I thought it must have been 15 minutes. When done, I asked what she prayed for. Never shall I forget the solemnity of her voice, and countenance, when she looked upon me and said, that *I might be made perfect in holiness*. This affected me so much, I could say no more. Dear child, little did I think this prayer was so soon to be answered." This interesting child had reached but her 7th year.

DRUNKENNESS.—The following concise satire on this most detestable and common vice is extracted from the *European Magazine*, for November. 1816.

Drunkenness expels reason, drowns the memory, distempers the body, diminishes strength, inflames the blood, causes internal, external, and incurable wounds; is a clog to the senses, a devil to the soul, a thief to the purse, the beggar's companion, a wife's woe, children's sorrow, the picture of a beast, and self murderer, who drinks to others good health, and robs himself of his own.

Prejudice against allowing Servants to read the Bible.

A gentleman who had subscribed a guinea a year to one of the Southwark Societies, and whose servants had also become members of it, intimated to Mr. D. that he could no longer give his support to such Societies. On being asked the reason, he replied, that they had ruined his servants:—he had one of the best women servants in the world; but on a late occasion, when he wished to be denied to a person who called, and bid her say he was not at home, she told him she could not say so. Why so, said he? “I have read my Bible,” she replied, “and cannot tell a lie.” Mr. D. however on conversing with his friend, who was a man of sense, soon convinced him that he was wrong in supposing that the Bible had ruined his servant. It was far more probable, said he, that she who was taught to tell lies *for* him, would soon learn to tell lies to him. This friend, instead of withdrawing his subscription, immediately doubled it.”

Profanity seasonably reprov'd.

It is said that the late Rev. John Brown of Haddington, when passing the Firth of Forth, between Leith and Kinghorn, had for a fellow passenger one who appeared to be a Highland Nobleman. Mr. B. observed with much grief that he frequently took the name of God in vain; but suspecting that to reprove him in the presence of the other passengers might tend only to irritate him, he forbore saying any thing till he reached the opposite shore. After landing, Mr. B. observed the Nobleman walking alone; when he stepped up to him, and said, “Sir, I was sorry to hear you swearing while on our passage.” You know it is written, “*Thou shalt not take the name of the Lord thy God in vain.*” On this the Nobleman lifting his hat and bowing to Mr. B. made the following reply: “Sir, I return you thanks for the reproof you have now given me, and shall endeavour to attend to it in future: but,” added he, “had you said this to me while in the boat, I believe I should have run you through with my sword.”

Lines written on a blank leaf of “Rippon’s Hymns,” presented in 1806 to a thoughtless Friend, since become pious.

Shall songs of earth the soul beguile,

Which strike the ear and die;

Whose highest triumph is a smile,

Or luxury, a sigh?

Whose subject is some passing tale,

Or shadowy mortal’s praise;

And shall the songs of Zion fail,

Salvation’s sweeter lays?

Songs that will grow with growing Time,

And with the soul expand,

And on the harp in heaven’s high clime

Employ an Angel’s hand.

Oh! that the Lord of power and light
 Would clear the mind's dim eye;
 So should these hymns be our delight,
 Our Home beyond the sky.



From the American Baptist Magazine.

THE MISSIONARY.

BEHOLD the Missionary of the Lord!
 The undaunted champion of Jehovah's word!
 The love of Christ his hope, and sweet resource:
 With deathless ardour he pursues his course.
 O, see him, where relentless winter reigns,
 Where wretched Greenland dwells in icy chains;
 See him—where Burmah's towering temples rise,
 And lose their lofty summits in the skies.
 In jewell'd Ceylon,—rich in pearls and gold,
 The miracles of bleeding love are told;
 In fair Amboyne's sweet and blooming isle
 He bids the everlasting gospel smile.
 —A star of grace,—his rays dispel the night,
 And pour celestial glories on the sight.
 He makes the wilderness and deserts shine
 With beams of peace and righteousness divine.
 With living rills he feeds the parched ground,
 And scatters mercy's healing balm around.
 —See the red banner of the Cross unfurl'd,
 The joy and glory of a dying world.
 From torrid suns e'en to the frozen poles
 The mighty ocean of redemption rolls.
 Truth smiling lifts her bright unsullied wings,
 And o'er the globe her matchless radiance flings;
 The Eastern hemisphere with grace she gilds,
 And pours salvation from a thousand rills.
 O'er Asia's climes the flame of love she spreads;
 On bleeding Africa her balm she sheds.
 —O Missionary, friend of God, I see
 A pledge of truth's immortal reign in thee.
 The period will arrive, when thou shalt stand
 The advocate of Christ in every land.
 The heathen world shall bow, the wretched live,
 The soften'd savage healing grace receive;
 Fell superstition quit her iron car,
 And mercy all her golden gates unbar.
 Truth's conquering rays shall falsehood's shades dispel,
 And break idolatry's malignant spell;
 And Pagan temples, now defil'd with blood,
 Shall be devoted to the living God.

THE CHRISTIAN HERALD.

VOL. III.] Saturday, July 5, 1817. [No. 15.

BIBLE SOCIETY OF PHILADELPHIA.

From the *Ninth Report* of the Bible Society of Philadelphia it appears, that there have been issued by that Institution during the past year, 1850 Bibles, and 3500 New Testaments, for gratuitous distribution; and that 9017 Bibles and New Testaments from their small stereotype plates, and 1250 New Testaments from their octavo plates, have been sold to different Societies and Associations. These make the aggregate number of Bibles and New Testaments published by the Society since its institution to be 76,850.

Great benefit has resulted from the establishment of Bible Associations in that city and its suburbs. They have been highly useful, not only in distributing the sacred oracles to many destitute families, but have also added considerably to the funds of the parent institution.

A donation of one thousand dollars was during the year received by the Society, from the executors of the late Robert Montgomery, Esq. and one of five hundred dollars from the Female Bible Society of Philadelphia.

Their octavo plates for the Old Testament have recently arrived from England.

The Managers contemplate in the course of the present year to send agents through the State, to ascertain the want of Bibles, and to form Auxiliary County Societies.

The Report notices the National Institution in the following words:—

“Shortly after the last Report, intelligence was received of the establishment of the American Bible Society. While the Managers believe that, under present circumstances, this Society will be most useful by continuing to act agreeably to their original design, they feel disposed most cordially to wish success to the American Bible Society, as well as to other similar institutions, and devoutly pray, that it may become as powerful an instrument in disseminating the Holy Scriptures as the founders of it contemplate.”

ALBANY BIBLE SOCIETY.

Extract from the 6th Annual Report, February 7, 1817.

The last year will ever be distinguished in the history of the charitable efforts of the age. We have seen the American Bible Society established, with an unanimity only equalled by the unrivalled wisdom of its Constitution, and the liberal spirit of its provisions. This grand Institution, embracing Christians of every denomination, is calculated to concentrate the charities and direct the energies of the western world. Its constitution is so balanced, that every sectarian spirit is withered by its operation, and party is lost in the perfection of its character, and the immensity of its ob-

jects. The Albany Bible Society, represented in the convention which established this best and most useful Institution in our land, has increased its own importance, and will facilitate its operations, by having become a constituent member of the Great Bible Household.

American Christians will now act in concert. They will form one grand body of union, strength, and firmness. Local Bible Societies were but stars in the great moral hemisphere, and though shining, still showed it was night;—they are now collected into a sun producing day, and its light will visit and cheer the darkest corners of the earth.

The multiplication of Bible Societies in this state since the formation of this Society, has circumscribed the limits of our fields of labour. Notwithstanding, we have distributed the past year 769 Bibles, and 110 New Testaments. A part of these were sent to Detroit, to be distributed under the direction of Mr. Monteith. We have heard from him that they were much needed, and that they had been thankfully received and usefully disposed of. He has secured to the army in that place the privilege of reading this precious word, and at the same time effectually prevented the soldiers from selling or destroying it. He has been assisted by some of our distinguished officers on that station. Since our Bibles were received, a society has been formed at Detroit, and it is believed that that destitute and important section of our country will now be fully supplied.

Several copies have also been sent to Essex County, and have been judiciously distributed through a very destitute region.

The Treasurer's account is subjoined. His disbursements the last year amounted to \$1388 25. He has now on hand \$413 25; and 220 small and 48 large Bibles, and 239 Testaments.

NEW HAMPSHIRE BIBLE SOCIETY.

Extract from the Fifth Report.

In fulfilling the trust which has been committed to your executive officers, they have purchased, during the last year, 860 Bibles and 1000 Testaments. The whole number purchased for the Society since its commencement in 1812, amounts to 4700 Bibles, and 1500 Testaments, making a total of 6200 copies.

Your Board have also appropriated, the last year, the sum of \$400 for supplying some of our brethren with the Scriptures, in the south-western region of the United States. The above sum has been transmitted to Mr. Ralston, the Treasurer of the Philadelphia Bible Society, and invested in Bibles of their stereotype impression; of which one half were forwarded to the Louisiana Bible Society, and the other half to the Connecticut Reserve Bible Society.

From the late Reports of the above-named Bible Societies, we are happy to learn that the Bibles forwarded to them by Mr. Ralston as a donation from this Society, were duly received. Your donation to the Connecticut Reserve Bible Society is thus noticed in their last Report: "This seasonable and generous donation

from the New-Hampshire Bible Society, fills our hearts with joy, and merits a return of our most cordial thanks. While many around us are much more destitute than ourselves, your Trustees conceived it a duty to apply this donation for their relief. One hundred of the Bibles have accordingly been destined for Huron, and two hundred and fifty for the Michigan Territory. This region, which is probably as destitute of the Scriptures as any portion of the western country, has hitherto attracted little attention. The Bibles are now on their way to the places of destination: and the better to fulfil the benevolent wishes of our Christian brethren in New-Hampshire, a person employed in the service of the Missionary Society of Connecticut has engaged to take charge of their distribution."

From our general depository in Concord, 1000 Bibles and 600 Testaments have, the last year, been delivered to members and agents for charitable distribution.

It is a humbling consideration, that we, as a Nation, have done so little in this noble cause; and that so many thousands, even in our own land, are still unsupplied with the sacred Scriptures.

Our Bible Societies have also been without any centre of action, or bond of union; being scattered from Maine to Georgia—from the Atlantic to the Mississippi; and consequently our efforts, though well intended, have been disjointed and inefficacious to a great degree—but thanks be to God that far brighter prospects of success in this cause are now opening to our view. A National Bible Society has been formed, which will concentrate the energies and liberal contributions of a numerous people.

"THE AMERICAN BIBLE SOCIETY" was instituted in May last, in the city of New-York. A Convention of Delegates from Bible Societies assembled for the purpose. Their discussion of the subject was frank, animated, and conciliatory. And although they came from different sections of the United States, and were of various religious denominations, yet they were of one heart and of one mind, as to the grand object of their convention. Such was the harmony of their whole proceedings—such the unanimity with which they adopted the Constitution of a National Institution, as to inspire the liveliest emotions of gratitude, and elicit tears of joy from many eyes.

The smiles of the King of Zion appear to rest on this Institution. Impressive strains of eloquence are heard in its support. A powerful "appeal to the Christians of America" in its behalf, has issued from the press. The rich are pouring their offerings into its treasury, and the poor are swelling the amount with their generous donations: and already has a very considerable number of Bible Societies become its auxiliaries. In the space of four months, this Society has received more money than the British and Foreign Bible Society received during the two first years of its operations. May its funds be augmented from all parts of the Union, and its career be as glorious as that of any sister institution on the face of the earth. May its income and munificence annually increase until the whole world is filled with Bibles.

228 1st Report of Kentucky Auxiliary Bible Society.

[From the Treasurer's Report it appears that the balance on hand at the close of the preceding year, (Sept. 1815,) was \$1422 89—the amount of receipts to Sept. 1816 was \$1140 85. The amount disbursed during the last year \$1415 24, leaving a balance in the Treasury of \$1148 50.]

KENTUCKY AUXILIARY BIBLE SOCIETY.

Extract from the First Report, read before the Society at Frankfort, on the 3d day of April, 1817.

From the recent organization of this Society, it is not to be expected, that more could have been done by the Managers than to originate some plans for future operations. Immediately after their appointment by you in last September, the Managers entered into a correspondence with the American Bible Society relative to the procurement of a set of stereotype plates for the Scriptures.

It is with great pleasure we inform the Society that our Corresponding Secretary has been notified that a set of plates were in preparation, which were designed for the use of the Kentucky Auxiliary Society. It is expected that by this time they are nearly completed, and it is hoped that in the course of the approaching summer they will be in this country. This circumstance alone opens an extended field of usefulness and labour to this Society.

Since the formation of the Kentucky Auxiliary Bible Society, three other Bible Societies have been formed in the State. One of these is in Lexington, and is styled "the *Kentucky Independent Bible Society*," of which John Bradford, Esq. is President, and William M'Bean Secretary. The other two are auxiliary to the American Bible Society, the one at *Bardstown*, the other at *Springfield*. Who their officers are we have not been advertised. We hail all these Societies as fellow-labourers with us in the vineyard of God. The Managers have appointed a committee of correspondence, the object of which is to effect, if possible, an union of effort with these societies in the grand work of distributing the Scriptures.

It cannot fail to comfort the hearts and strengthen the hands of all the friends of the Bible, and the lovers of the Saviour, to learn that the American Bible Society has commenced its operations under circumstances highly auspicious, and that they have ordered six sets of stereotype plates to be cast, which are to be located in various parts of the United States, where they are most wanted and can be most beneficial. It is also highly gratifying to learn, that not less than 84 Societies have become auxiliary to the National Society, and that upwards of 30,000 dollars have been paid into the hands of the Treasurer. Thus the energies of our country are about to be concentrated. Thus a mighty effort is making to add to the splendid list of our national blessings, the rare felicity of furnishing every poor man's cottage, even upon our most distant frontiers, with a Bible,—of ingrafting the love of country and the love of peace, upon the fear of God and the sweet charities of the Gospel. We anticipate with exultation the influence that these and

3d Report of Female Bible Society of Philadelphia. 229

correspondent reflections will have upon the great mass of society. Surely every individual will wish to participate in this good work, to lay if it should be but one little stone in the stupendous fabric which patriotism, philanthropy, benevolence, and grace are now erecting in our world.

The following gentlemen were elected officers :

His Excellency Gov. Slaughter, *President* ; John Brown, Esq. *1st Vice-President* ; Col. James Trotter, *2d Vice-President* ; John Rowan, Esq. *3d Vice-President* ; James Blythe, D. D. *Corresponding Secretary* ; Dr. James Fishback, *Recording Secretary* ; Major Alexander Parker, *Treasurer* ; Mr. Thomas T. Skillman, *Steward*.

PHILADELPHIA FEMALE BIBLE SOCIETY.

Extracts from the Third Report, March 26, 1817.

According to the Treasurer's report, \$1443.31 have been received, and \$ 1305.49 expended.

Six hundred and fifty Bibles have been disposed of; of these, fifty have been of the large Octavo Bible for aged persons.

At no preceding period has the benevolence of our citizens been more active : the temporal wants of the indigent are now, in very many instances, relieved. Food, raiment and homes, are provided for them : but this is not sufficient. Our great master has said, "Man shall not live by bread alone, but by the word of God." And who that has tasted of this heavenly food, that has experienced the consolation of the "still small voice" whispering peace to the wounded conscience, and mitigating the anguish of a broken heart, does not wish, anxiously wish, to administer the same balm of Gilead to every human being.

We are exhorted to "stir up the Gift of God that is in us."—What is this precious gift? is it not the grace of our Lord Jesus Christ, which is given to every sincere *believer* who seeks for it; given as our monitor, guide, support and comfort? But to whom is this blessing given? who are the petitioners? Certainly those who have heard the gospel promises.—But there are many who have never heard of them; and "how shall they hear without a preacher?" The Bible itself, in the full force of divine power, must be the preacher sent. On us it is incumbent to act as the *missionary* of the most High! and by bestowing the Bible, we best fulfil the duty of a *missionary*. It will penetrate where a preacher can never reach; it will reach, where he cannot be heard; it will reprove, alarm, advise, and console in solitude, where no passion, no prejudice can interfere to drown its voice. Of those Bibles millions may be sent forth, and *that Volume*, conceived in the councils of eternal mercy, containing the wonderful story of redeeming love, and blazing with the lustre of Jehovah's glory,—that Volume, pre-eminently calculated to soften the heart, sanctify the affections, and elevate the soul of man; may, by the exertions of a few females, be conveyed to those abodes which have never been illumined,—to those regions, where its glad tidings have never been proclaimed. If more is necessary to be ad-

duced, permit the Managers to revive to your recollection, an address of a respectable clergyman of our own city, in which he thus describes the benefits which may result from the donation of a single Bible. "The poor man to whom it is given, reads it in his family; its divine light beams upon his soul—he feels its converting power—he becomes a new man—a *Christian*: he sets up the worship of God in his family, and instructs his children in the knowledge of the holy scriptures; he dies in *faith*,—his soul ascends to Heaven, and there, among its glorious inhabitants, he praises God, for the gift of a Bible. His children, imitating his pious example, and feeling the power of Divine Truth on their hearts, erect family altars to their God: their children follow the same example, and thus a stream of piety, issuing from the gift of a single Bible, may, in the course of time, flow through a thousand families; and in the last day, the *Universe* may be astonished at the beneficial consequences, which infinite wisdom and divine sovereignty may connect with a single act of christian charity. Who is not affected by this thought? Who is not ready to exclaim—I will make the experiment—I will give a Bible to the poor man and his family."

Illustrative of this, is the following authentic recital: A member of this Society, in visiting the poor to distribute "the heavenly treasure," met with a female in bad health, who had been awakened to a sense of her lost state by nature, and was anxiously seeking that peace "which the world cannot give:" she was too poor to purchase a Bible, but by a providential occurrence, she met with one leaf of the New Testament, containing the third chapter of St. John's gospel; this single leaf of God's precious word was her only comfort through all her trouble of mind and distressing sickness: this leaf had been so frequently read, that her memory perfectly retained every word of it, and her remark was, that if a portion of the Bible was precious, what a treasure must the whole be! A Bible was then given to her, and received with the greatest thankfulness.

Some weeks after this interview, the lady (who had bestowed this best of gifts) received a visit from this grateful person, who, with tears of joy, expressed her thankfulness for the invaluable present she had been favoured with, stating, that in reading it, the Lord had blessed her, and filled her soul with joy and peace in believing. She added, that through her prayers and the reading of this holy word of God to a dying child, the means had been blessed, and the child departed with a joyful hope of an happy immortality beyond the grave. On another occasion, the same lady had her attention arrested as she passed a small hut, by hearing the voice of prayer:—it was evening;—she approached the door, and heard distinctly thanksgiving ascending to the Almighty for the benevolence of those ladies who had established a Society for distributing the word of God to the poor. The prayer evidently alluded to the conversion of the individual through the instrumentality of one of those Bibles.

(From the Evangelical Magazine.)

THE POPE'S NEW BULL.

Rev. Sir,

To the Editor.

Having observed in a morning paper of this day (April 10,) a loose translation of an important Papal document, which will probably be quoted for generations to come, I send you a more literal version, together with the Latin itself; that you may compare them, and print the English for the information of your readers.

I am, &c. SCRUTATOR.

P. S. I shall immediately publish both the Latin and English, at Mr. Hatchard's, with Notes and Illustrations.

TRANSLATION OF THE BULL AGAINST BIBLE SOCIETIES, ISSUED JUNE 29, 1816,

By Pope Pius VII. to the Archbishop of Gnesn, Primate of Poland.
PIUS P. P. VII.

VENERABLE BROTHER,

Health and Apostolic Benediction.

In our last letter to you we promised, very soon, to return an answer to your's; in which you have appealed to this Holy See, in the name of the other Bishops of Poland, respecting what are called Bible Societies, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of weighty concerns have so pressed upon us on every side, that, till this day, we could not yield to your solicitation.

We have been most truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in Council with our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time, we heartily congratulate you, venerable Brother, and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so dangerous to Christianity, in having denounced to the Apostolic See, this defilement of the Faith, so imminently dangerous to souls. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and overthrow the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the House of Israel.

With this view we issue the present Brief, viz. that we may convey to you a signal testimony of our approbation of your excellent conduct, and also may endeavour therein still more and

more to excite your pastoral solicitude and diligence. For the general good imperiously requires you to combine all your means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most holy Religion : whence it becomes an Episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all the erudition and wisdom which you possess ; namely, " That the Bible printed by Hereticks is to be numbered among other prohibited Books, conformably to the Rules of the Index, (§ No. 2 and 3,) for it is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit," (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is therefore necessary to adhere to the salutary Decree of the Congregation of the Index, (June 13, 1757,) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with annotations extracted from the writings of holy fathers of the Church.

We confidently hope that, in these turbulent circumstances, the Poles will give the clearest proofs of their attachment to the religion of their ancestors ; and, by your care, as well as that of the other Prelates of this kingdom, whom, on account of the stand they have wonderfully made for the depositary of the Faith, we congratulate in the Lord, trusting that they all may very abundantly justify the opinion we have entertained of them.

It is moreover necessary, that you should transmit to us, as soon as possible, the Bible which Jacob Wuiiek published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the Holy Fathers of our Church, or other learned Catholics, with your opinion upon it ; that thus, from collating them together, it may be ascertained, after mature investigation, that certain errors lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true Faith.

Continue, therefore, venerable Brother, to pursue this truly pious course upon which you have entered ; viz. diligently to fight the battles of the Lord for the sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for their everlasting ruin. The Church demands this from you, as well as from the other Bishops, whom our Rescript equally concerns ; and we most anxiously expect it, that the deep sorrow we feel on account of this new species of tares which an adversary has so abundantly sown, may, by this cheering hope, be somewhat alleviated : and we always very heartily invoke the choicest blessings upon yourself and your fellow Bishops, for the

good of the Lord's flock, which we impart to you and them by our Apostolic benediction.

Given at Rome, at St. Mary the Greater, June 29, 1816,
the 17th year of our Pontificate.

Pius P. P. VII.

BAPTIST MISSIONARY CONVENTION.

We have recently been favoured with a copy of a pamphlet containing the proceedings of the *General Convention of the Baptist denomination in the United States*, at their first triennial meeting, held in Philadelphia from the 7th to the 14th May, 1817; together with the third Annual Report of the *Baptist Board of Foreign Missions for the United States*.

From this document, which is replete with matter of great interest to the general cause of missions, we shall give as copious extracts as our pages will admit. The members of that very respectable denomination in this country, treading in the footsteps of their worthy brethren in the old world, are displaying a zeal and a liberality in furthering the propagation of the blessed gospel among the heathen, which does honour to their Christian character, and is highly deserving of imitation by the churches of the other Christian denominations in America. May this laudable example be instrumental in exciting in our countrymen, generally, more earnest solicitude and sympathy for the condition of the millions of immortal souls perishing for lack of vision, not only in distant regions, but likewise on our own borders, and within our immediate reach; and may it prompt to more extensive and efficient measures for supplying their spiritual wants than have ever yet been pursued on this side the Atlantic.

ADDRESS.

The BAPTIST GENERAL CONVENTION for *Missionary purposes, assembled at their first triennial meeting in Philadelphia, to their immediate constituents, and to the Associations, Mission Societies, Churches, and religious public throughout the United States, present Christian Salutations:*

With sentiments of the most ardent gratitude to the God of Mercy, the Convention has the pleasure of addressing you. We have been permitted to enjoy an interview with each other, and to engage in the important consultations which our convening embraced, in the spirit of fraternal love. In the midst, and at the close of our deliberations, the following lines were sung as descriptive of the common feeling,

“Lo! what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite
In bands of piety.”

234. Address of the Baptist Triennial Convention

It is peculiarly grateful when bodies, assembled to consult for the promotion of a kingdom through which peace shall flow like a river, find the same sacred stream enriching and cheering themselves. It is deserving observation and thankfulness, that the lives of all our brethren who assembled three years ago have been graciously preserved.

The Convention has cause for rejoicing in observing, that the support necessary to carry their objects into full effect has increased with each succeeding year. Funds, to an extent which the most sanguine anticipations had scarcely contemplated, have poured into our treasury : their sources are not only active, but multiplying. The reality of faith is best demonstrated by holy obedience ; and, on the same principle, the sincerity of the professions of the friends of Missions becomes unquestionable, when, like ships of Tarshish, they “ bring their silver and their gold with them unto the name of the Lord and to the Holy One of Israel.” The strictest frugality, consistent with the magnitude of the design, becomes the Board in appropriating, and Missionaries in expending, the funds of the institution ; yet while this is sacredly observed, the vast extent of field which cries aloud for evangelic cultivation renders it in a manner impossible that funds can be excessive. “ Who then is willing to consecrate his service this day unto the Lord ? ”

The encouragements to incessant and vigorous endeavour are of the most animating description. A state of prosperity is promised to the church of Christ, which as yet she has not realized. All the families of the earth have not as yet been blessed in the Messiah. As yet, all the kindreds of the nations have not worshipped before him. Nations have not yet beaten their swords into ploughshares, and their spears into pruning hooks. The glory of the Lord is not yet revealed so as that *all flesh may see it together*. The stone which smote the image upon his feet has indeed become a great mountain, but has not as yet filled the whole earth. The Redeemer is lifted up from the earth, but as yet he has not drawn all men unto him. The kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ ; but prophecy must be accomplished. Heaven and earth shall pass away, but the word of the Lord shall not pass away. “ If any ask, what prospect of ultimate success is there ? tell them,” says a pious and excellent Missionary, “ as much as there is that an Almighty and faithful God will perform his promises, and no more.”—Brethren, no more is needed. “ Hath He said, and shall he not do it ? Hath he spoken, and shall he not bring it to pass ? ”

The emotions and aims of the ministers and churches of Christ have recently experienced a new and glorious elevation. More anxious than ever for the progress of conversion and godliness in the churches to which they are united, they seem to hear the voice of the Lord addressing each, as he addressed Jeremiah—“ See, I have this day set thee over the nations, and over the kingdoms, to build and to plant.” The spirit of the well-informed Christian is

no longer content with coasting expeditions ; it strikes, like a Columbus, across the world of waters, and visits islands and continents remote. It is true that "the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," but it will be given as was the land of Canaan to the Israelites, as the result of their dependence on an everlasting arm, and their active endeavours to lay hold of the promised possession. The language of heaven to Joshua is directed to each of us : "Have I not commanded thee ? Be strong and of a good courage ; be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest."

Exertions for extending the knowledge of Christ are not restricted to any particular denomination of Christians. They are employed, perhaps, by all who delight in the doctrine of the Cross ; not as the authority of Rome, which sent out its Jesuits to establish abroad an influence which was, at home, declining ; but at a time when their own vineyards are flourishing, the faithful followers of Christ are ardent to plant the gospel where his name is unknown. The Moravians have been long and laboriously engaged in this blessed work. The Independent, the Presbyterian, the Episcopalian, and the Methodist, have successively been engaged, and are vying with each other in this service of holy love. With humility and thankfulness, it becomes our denomination to acknowledge the condescending attentions of the supreme Head of the Church. If he has blessed the example of our brethren of the Northamptonshire Association in England, to the general adoption of the first Monday in every month as a time of prayer for the spread of his gospel ; if he has owned the ardours and toils of our brother Carey to the exciting of a holy passion for foreign missions ; if he suggested to the mind of our brother Hughes the *first idea* of the British and Foreign Bible Society ; if he has succeeded exertion to the awakening of missionary zeal among our brethren in the United States, not unto us, not unto us, but unto the name of the Lord be the glory !

The generous efforts of the Society we have just named, composed of Christians of every denomination, command universal exultation and surprise. Their funds have been prodigious, and are increasing. Their spirit, like that of the Lord they serve, has been humane, beneficent, and enlarged. The blessings they have been enabled to impart will diffuse their influence through all the future generations of the world. Thousands existing, and tens of thousands unborn, have presented, and will offer hallelujahs to the throne of heaven, for the means of information and grace which the British and Foreign Bible Society has so abundantly imparted. But while this wonderful Society has been doing much by its exertions, it has scarcely done less by its example. The Protestant powers of Europe, and the colonies of Asia, are encouraging similar institutions. America entered early into this course of holy charity. Upwards of a hundred Bible Societies are formed in the United States. About a year ago a National Institution was com-

menced, bearing the name of the American Bible Society. Its course has been highly successful, and the prospects of extensive usefulness are fair and invigorating. It appears the determination of the Lord to continue to honour "the word of his truth" as an instrument in the conversion of the souls of men. The facilities which Christian Missionaries must enjoy, in having the Scriptures translated into all the languages of our globe, must be incalculably great. The labours of our beloved brethren at Serampore, in promoting this important object, will be long and gratefully remembered. The isles have been waiting, for ages, for the law of the Lord. It is now gone forth.

The Convention have heard with pleasure of the arrival of Mr. Hough and family, together with Mrs. White, in India; and that the former are now at Rangoon engaged with Mr. and Mrs. Judson in the work of the Lord. More Missionaries being importunately solicited in Burmah, the Board will have an opportunity of gratifying our friends there, and of promoting the kingdom of the Messiah, by sending out two pious youths, whose minds have been directed to foreign missions, and who for the last two years have been enjoying the instructions of an able and excellent teacher, the Rev. Mr. Chaplin, at Danvers, Massachusetts. They are well recommended for their amiable dispositions, the uprightness of their conversation, the competency of their talents, and their devotedness to the service of the Lord Jesus. It is expected they will leave the land of their nativity, and sail for the spiritually benighted regions of Burmah by some early conveyance. We are persuaded you will help them by your fervent and repeated prayers.

The ignorance, transgression, and misery with which our earth is covered, impressively call for the combined exertions of the people of God; but the capacity of missionary establishments is necessarily restricted. It may be considered a question of difficulty, what sections of the dominion of the prince of darkness shall be first invaded? In some respects the section is of little moment, for the soul of man is every where stamped with an equal value. The spirit of foreign and domestic missions is one. It is as incapable of being divided as is the spirit of personal and social devotion. Regions where the darkness is grossest, and the means of illumination most remote, present a peculiar claim. The question, however, it is believed, has never been attended with practical embarrassment. HE who stirs up his people to offer cheerfully of their substance, and his messengers to venture forth in his name, commonly points by the finger of his providence to the field for labour, as distinctly as he did in the apostolic age by impressive visions, or the immediate voice of his Holy Spirit. The kingdoms of Providence and grace are, by THE HEIR OF ALL THINGS, controlled and harmonized. It was Providence that directed our English brethren to Serampore. It is Providence that has placed before us the wretched natives of Burmah, and inspired the cry—"Christians of America, come over and help us!" The interesting history of the settling of our brother Judson at Rangoon forbids a contrary conclusion.

The same gracious direction which it becomes all Missionary Societies earnestly to solicit, and conscientiously to obey, is opening other spheres on our own continent. A respectable and well recommended missionary, whom the Convention find pleasure in encouraging the Board to adopt, has offered his services in New Orleans and its vicinity. In the south-western department of our union, the fields for missionary attempt are wide and promising. Impressions made in New Orleans and Louisiana may make way for the triumphs of redeeming grace, in the regions where the policy, avarice, and ambition of Cortez and Pizarro strewed the plains with desolation and mortality.

It is a circumstance remarkable and pleasing, that two young brethren have had their minds seriously impressed with a conviction, that, if Divine Providence approved, it would become their duty to commence a Western mission. For upwards of the last twelve months they have been engaged in preparatory studies under the direction of the Baptist Education Society in Philadelphia. Their pulpit talents are in a high degree respectable, and have been welcomed among the churches of Christ where they have had opportunities of preaching in his name. The immediate sphere of action to which their minds have been directed, and which it is believed they may, with the approbation and encouragement of the Board, to advantage occupy, is the vicinity of St. Louis on the western banks of the Mississippi. A spiritual dearth there exists. A mission established in this part of our continent, extending itself to the Indians in the west, the Convention consider it their duty to encourage and support.

It is pleasing to observe, that the minds of the churches and brethren in the western States have been strongly incited to this important object. The Convention has cause to rejoice in the indications of the advance of the work of the Lord afforded by the numerous applications for the missionary service.

In contemplating the state of our Union, the Convention cannot suppress its joy on observing the Associations generally interesting themselves in the work of Missions. Means are usually proportioned to the magnitude of the objects which infinite intelligence designs to accomplish. The almost universal readiness discovered by one hundred and twenty or thirty Associations to encourage the service, and the lively zeal of the almost equally numerous and increasing missionary societies, intent on the salvation of the Heathen, justify the conclusion that the Head of the church is preparing to effect some glorious result: He who marshalled even the stars in their courses to fight against an opposing Sisera, is now marshalling his saints, that, through their instrumentality, the stratagems and energies of hell may be defeated, and "the prince of this world be cast out." If it be asked, why have missionary efforts been so long deferred? We might answer by asking, why was the Reformation delayed so long? or, why was not the idea of Bible Institutions, of Sunday schools, and of Tract societies, earlier conceived and brought into efficiency? The truth seems to lie in

this single consideration. "To every thing there is a season, and a time to every purpose under the sun." Sometimes for reasons which infinite wisdom approves and eternal rectitude will vindicate, the hand of God is hidden in his bosom—while, at other seasons, it is revealed. We have lived to see the period when "the Lord has made bare his holy arm in the eyes of all the nations;" when minor exhibitions of mercy lose their importance in a glory that excelleth. "It is a light thing," saith the Lord, "that thou shouldest be my servant, to raise up the tribes of Jacob and to preserve the restored of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

The Convention has observed with abundant satisfaction, the cheerful and liberal exertions of pious females. These have formed numerous societies, and in several instances sent their delegates, consisting for the most part of ministering brethren, to the general meeting. They sincerely hope that such as have commenced this blessed service will abound in it more and more, and that many others will copy their luminous example. Every enlightened female must know that where Christianity exists not, the character of woman is shamefully degraded. Our Lord, when on earth, welcomed the ministrations of holy women, and he welcomes them still. It is prophesied "the daughter of Tyre shall be there with a gift?" the daughters of America have already anticipated her offering.

In perusing the recent accounts from our Missionary brethren in Asia, it is pleasing to observe that their labours are very much directed to the establishment of schools among the heathen, for the education of youth. This effort, the result of wisdom and experience, promises extensive good. The attention of the juvenile mind is easily arrested. Prejudices against Christian teachers are destroyed in the blossom, and it may reasonably be hoped, with the blessing of God, that the young offspring of idolaters, trained up in the way in which they should go, when old will not depart from it. While the Convention cordially approves, and heartily rejoices in the lovely project, they cannot forget that there are thousands of our youth in the United States that need similar instructions. Sunday schools are multiplying in America.—It is most solemnly wished that you may feel the importance of such institutions, and that you endeavour to originate and support them to the utmost extent of your ability.

The loss of a number of celebrated Grecian youth is by one of their orators compared to the loss of the buds of spring. Too much attention to the tuition of the rising generation can scarcely be paid. They are the buds from which future fruit is to be collected. It is hoped that such as have it in their power will not conceive property ill-employed when used for this very important end. Such as cannot command funds for instruction ought to be taken under the zealous and faithful management of Sunday school establishments. To the subject of education, generally, the mind of the Conven-

tion has been seriously directed. They stated, in part, their ideas relative to this point in their first address. They wish to recall your attention to this most interesting topic, particularly in relation to such pious young men, as shall possess talents which promise usefulness in the Word. They are fully sensible, that, in relation to grace in the heart, a sacred necessity compelling to the work, and the valuable success that shall accompany pulpit labour, the Lord alone can make able ministers of the New Testament: but when they mark the advantages which those servants of the church enjoy who can read the lively oracles in their original languages; when they consider the improved, and rapidly improving state of society, in which the grammar of the English language is generally taught; when they mark the zeal which other Christian societies are exercising on this subject, and the advantages which it secures them; when they consider how much literary assistance is desired by godly and intelligent young men, and the facility with which it may be obtained by a little, generous, and common exertion, they feel compelled, affectionately and importunately, to solicit your bounty and influence. A scheme in favour of education being introduced, the Convention were unanimous as to the importance of the subject, and left it in charge with the Board to give it that maturity and publicity which they shall approve. It is hoped that something on this point will be speedily and vigorously attempted. It is certain education may be abused, and so may health, and food, and civil liberty, and every blessing of earth and heaven; but it is equally certain that it may be improved for purposes profitable to the church of God, and conducive to the best interests of thousands. The difficulties on this subject felt by some pious brethren are, like vapours of the morning, vanishing.

The agency employed within the United States by the Board, for giving birth and stability to Mission Societies, and efficient operation to a plan of systematic general intercourse, is fully approved by the Convention. They believe that the continuance of such an agency will be of signal use to the cause of God.

When the royal prophet prayed, "O Lord send out thy light and thy truth!" he subjoined the request, "let it lead me and guide me." Missionary endeavours will be of no avail to our personal welfare, without the spirit of individual religion.—Let family worship be solemnly regarded. Remember, beloved friends, conscientiously remember, the Sabbath day, to keep it holy. Encourage prayer meetings, and especially the monthly prayer meeting for the spread of the Gospel. Walk worthy of God unto all well pleasing, and contend for the faith once delivered unto the saints.

God of his mercy grant that when the Judge of all the earth shall appear, you and we may be accepted of him, "not having on our own righteousness, which is of the law, but the righteousness which is of God by faith."

Yours affectionately, in the Gospel,

RICHARD FURMAN, *Pres.*

DANIEL SHARP, *Secretary.*

If it be admitted that the quantity of ardent spirits consumed annually in the United States cost forty-five millions, (an estimate probably too small,) and that the population of the states be nine millions, this sum would average five dollars to every individual in the union. In ten years, allowing the expense to continue the same, it would amount to 450,000,000 dollars; and in 100 years it would be increased to 4,500,000,000 dollars; a sum equal to the whole valuation of the several states in eighteen hundred and ten.

But to bring the subject nearer home—the item of expense for the above article, in a town containing 1500 inhabitants, would be 4,500 dollars; about double the amount of ordinary taxes of all descriptions, which is now considered a heavy burden. Or, in other words, we cheerfully pay twice as much for the purchase of spirits, as we do for the education of youth, support of the poor, and other town expenses.

It is not, however, granted that the people in all parts of the country are equally addicted to intemperance. We believe this vice does not prevail to the same extent in New England as it does in the western and southern states. Still it is an evil of the first magnitude from Maine to Georgia. And we would seriously inquire if nothing can be done to check its progress? By spirited exertions many families might be recovered from approaching ruin, and multitudes of individuals might be snatched from plunging in the fatal gulph, and be restored to their friends, their relations, and to the public. It cannot be expected that a few scattered individuals, nor small and distant societies will avail much in effecting a reformation. Intemperance is a vice of long standing, and has become deep rooted. When the use of spirituous liquors is discountenanced by the public generally—when drunkards are treated with that contempt they merit—when all sober persons, particularly christians, bear testimony, not only in words, but in conduct, against those scenes of confusion and revelling which commonly takes place on public days, and when these exertions are seconded by magistrates in the execution of the laws, then, and not before, can we rationally hope the plague will be stayed. *Portland Gaz.*

Masonic Liberality.

At the last annual communication of the Grand Royal Arch Chapter of Vermont, it was resolved to forward to the *American Bible Society* sixty dollars, for the purpose of constituting the Rev. JONATHAN NEY, of New-Fane, Grand Chaplain of said State, &c. and the Rev. EBENEZER HEBBARD, of Brandon, past Grand Chaplain—members of the said Society for life.

The Female Cent Society of Hanover (N. J.) have sent thirty dollars to the treasurer of the American B. S. to constitute the Rev. Mr. Condit, their pastor, a member for life.

THE CHRISTIAN HERALD.

VOL. III.] Saturday, July 12, 1817. [No 16.

PROCEEDINGS

Of the GENERAL MISSIONARY CONVENTION of the Baptist denomination in the United States of America, for Foreign Missions, assembled in Sansom-street Meeting-house, Philadelphia, the 7th of May, 1817.

The meeting was opened with an appropriate hymn and solemn prayer by the president.

The delegates and proxies from Mission Societies, Associations, and Churches, upon producing credentials duly certified, took their seats.

The Rev. RICHARD FURMAN, D. D. was elected President, and the Rev. DANIEL SHARP, Secretary.

The Board offered to the Convention the following ADDRESS.

The Baptist Board of Foreign Missions have, for the first time, the pleasure of addressing the General Convention. They rejoice in the return of another meeting of your beloved and venerable body, and pray that the spirit of wisdom and counsel, the fear of the Lord, and a sacred zeal for his glory, may animate and direct your consultations and endeavours.

In the first and second Annual Reports, a summary of the proceedings of the Board, from the period of their appointment, has been given. Any additional information that may be desired, you will have an opportunity of collecting from the whole of the minutes of their body, which are submitted to your perusal.

Since the publication of the last Report, the services which, in the course of Providence, the Board has been called to fulfil, have been comparatively few. They have, however, with pleasure witnessed the success which has attended measures formerly adopted; and derive from the review fresh motives to gratitude and exertion.

Intelligence has been received of the arrival of our dear missionary friends in India. By the brethren at Calcutta, and at the Mission House at Serampore, they were welcomed with the accustomed hospitality of those eminent servants of God.

Mrs. Charlotte H. White, who accompanied Mr. and Mrs. Hough, had her views, in common with theirs, directed to Burmah. Her expectations, by a controlling Providence, have been disappointed. An important missionary station is established at Digah, near Patna, between 3 and 400 miles above Serampore. Mr. Joshua Rowe, of the English Baptist Mission, is there engaged. He solicited, and obtained a union in marriage with Mrs. White. The step appears to have been approved by the brethren of the Serampore Mission House. She has now the care of a large school (a station for which she is excellently qualified) where a directress was greatly needed, and is introduced into a sphere of respectability, usefulness, and comfort. The Board consider it their duty to state to the Conven-

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tion, that not a cent of expense has arisen to the Institution from sending Mrs. White (now Mrs. Rowe) to the East. She supported herself entirely while she continued in America, and from her own funds procured her outfit. Two hundred dollars besides she left in the hands of the Treasurer, which, as she is now connected with the English mission, the Board is of opinion ought to be returned to her. May she prove in her new situation like Priscilla, a helper in the Lord Jesus. Dr. Carey says, "I consider her marriage as a very providential circumstance. At Digah she cannot fail of being useful." Dr. Hinton, Assistant Secretary of the English Baptist Society, ingeniously observes, that "England and America have plighted hands at a missionary altar, by their respective representatives, Mr. Rowe and Mrs. White. Every one augurs good from their union."

Soon after the arrival of brother Hough in India, he applied for a passage on board a brig from Calcutta for Rangoon. He carried with him, as a present from the Serampore brethren, a printing press, types, paper, and other articles. Some serious difficulties occurred in his descending the Hoogly river (which are detailed at large in a communication now presented) and constrained his return to Calcutta. The difficulties were such as call for the sympathy of every feeling, and especially of every parental bosom. Some loss to the mission has been sustained; but it is such as may reasonably be sometimes expected, yet such as it is hoped will not frequently occur. He embarked a second time on the 17th of September, 1816, and has arrived safely at his destination. Brother Judson appears much pleased with him as a missionary associate. May he prove eminently useful. At Rangoon a church has been formed. This it is believed is the first church ever constituted in that empire on the real basis of the Gospel; and surely our denomination throughout the United States must feel themselves sacredly pledged for its support.

By communications from the brethren at Rangoon, it appears that they are increasingly encouraged in their important work. Brother Judson and wife are truly valuable persons. He has laboured under indisposition for some months past, but is in a good degree recovered. He has composed a tract in the Burman language, which brother Hough will be able to print immediately. Of this difficult language he appears to be already master, and is both facilitating its acquisition for associates and successors; and progressing in the translation of the scriptures of truth. May his life be preserved for many years to come. More missionaries in Burmah are anxiously desired.

The Board cannot, they wish not to conceal from you, that in the discharge of their internal duties they have experienced much embarrassment and obstruction. Convinced of the integrity of their aims, and of the propriety and importance of the measures they have pursued and accomplished, they respectfully ask of the Convention an attentive investigation of their conduct, and an avowal of the sentiments of your body whether it deserves censure or support.

Suggestions which have been offered relative to the propriety of altering, in some points, the Constitution of the Convention, the Board have taken into serious consideration. They apprehend that instruments of this description ought to be held as sacred as possible, so that changes occur only when imperious necessity or a conviction of solid advantage shall require them. They have reason to believe that bequests have been made to the Convention, which a variation of the title might render precarious. But from the experience of three years, and the best light they have been able to obtain, they are of opinion that the following alterations will be beneficial, and are expedient, viz. That the powers of this Convention be extended so as to embrace home missions and plans for the encouragement of education; and that henceforward the quorum of the Board for the transaction of business be five.

A communication from our Agent, Mr. Rice, relative to his late tour, has been laid before the Board, to which we refer you. Until the present time he has been employed in the United States for originating and encouraging mission institutions, and for organizing and establishing a system of general intercourse. It is obvious that many important advantages have resulted from this measure. The distinct sense of the Convention, however, upon the propriety of continuing such an agency, it would be proper the Board should possess.

The Board are deeply convinced of the propriety of immediate attention to the state of the Indians of our own country. Habits of civilization among them will necessarily be connected with the reception of the Gospel. They are heathen which from their proximity have a special claim upon your pious zeal. It is believed that suitable persons can be obtained to go among them. Large fields also are to be found, especially in the western sections of our country, where the truths of the Gospel are rarely, if ever proclaimed.

Several very interesting documents have been received from India, which the Board have the pleasure of presenting to you. They rejoice that the cause of God is evidently increasing in the earth, and trust the time is not remote when the kingdoms shall become the Lord's.

The Board are sensible that the means usually employed by the Supreme Head of the church for the advancement of undefiled religion is the preaching of the Divine Word, and that it is of importance that the preacher be furnished as extensively as possible for his important work. They respectfully call your attention to the general subject of education, and hope your wisdom may contrive means for the advancement of this important object.

The labours of the Corresponding Secretary, greatly diversified and extended, must, as the Board are sensible, necessarily occupy a large portion of his time, and require much care and exertion. The Board respectfully submit to the Convention the propriety of an expression of their opinion, as to his receiving a reasonable compensation. With sentiments of Christian esteem,

By order of the Board,

HORATIO G. JONES, Rec. Sec. pro. tem.

The documents referred to in the foregoing Address were read, viz. a communication from the Agent to the Corresponding Secretary of the Board; a fraternal and very excellent letter from the Rev. missionaries, Dr. Carey, Dr. Marshman, and Mr. Ward, Serampore; communications from our missionary brethren, Mr. Judson, and Mr. Hough, viz. letters from Mr. Hough while at Calcutta; letters and communications from Mr. Judson at Rangoon; and a joint communication from Messrs. Judson and Hough after Mr. Hough's arrival at Rangoon.

The Corresponding Secretary of the Board communicated to the Convention, that information had been received by himself and the Agent from a very large proportion of the numerous associations in the United States, that Secretaries to hold correspondence with the Secretary of the Board are generally appointed; and that the whole Baptist denomination throughout our country appear to have caught the holy flame, and are entering with increasing zeal upon the work of extending the knowledge of the Lord from the river to the ends of the earth. Communications from Auxiliary Mission Societies are equally animating.

[The following are some of the amendments to the Constitution, and of the resolution reported by a Committee which were adopted.]

1. That the Baptist Board of Foreign Missions for the United States have full power at their discretion to appropriate a portion of the funds to *domestic* missionary purposes, in such parts of this country where the seed of the Word may be advantageously cast, and which mission societies on a small scale do not effectively reach.

2. When competent and distinct funds shall have been raised for that purpose, from these, without resorting at all to mission funds, the Board shall proceed to institute a Classical and Theological Seminary, for the purpose of aiding pious young men who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suitable to the gospel ministry.

Resolved, unanimously, That the Convention view with peculiar pleasure the existence and operations of the *American Bible Society*, and that they will be happy, so far as the nature of their Institution admits, to co-operate with them in the great object of circulating the Word of God in this or any other country; and that the Corresponding Secretary of the Board be requested to communicate to the said Bible Society this resolution.

Resolved, unanimously, That the President of the Convention be requested to address a letter to the President of the British and Foreign Bible Society, expressive of the high sense which this Convention entertain of the important and extensive blessings which have resulted from their unwearied labours of love, in printing and distributing the Holy Scriptures to our fellow beings of different nations and languages; and particularly for the kind aid afforded to our brethren at Serampore, engaged in translating and printing the Scriptures in the languages of the East.

Resolved, unanimously, That the Convention earnestly recommend to the churches throughout our country, to UNITE IN THE

GENERAL CONCERT PRAYER MEETING, on the *first Monday of every month*, for the purpose of imploring the blessing of Almighty God on missionary efforts.

Letters from two young brethren, James Colman and Edward W. Wheelock, expressing their ardent desires to go out as missionaries to Burmah, were read, together with honourable testimonials from their tutor, the Rev. Mr. Chaplin. Their case was referred to the Board.

Also, letters from the Rev. William B. Johnson, and Rev. James A. Ranaldson, relative to New-Orleans and its neighbourhood; from the Rev. Humphrey Posey and others, relative to the Cherokee Indians; from the Rev. John Young, relative to Indians in the vicinity of Michilimackinac; and from the Rev. Isaac McCoy, relative to the Missouri Territory, &c were referred to the Board.

A letter from the Corresponding Secretary of the Richmond African Baptist Missionary Society was read.

Resolved, unanimously, That the said letter be noticed on the minutes of the Convention, and that the Board, if they find it practicable, be advised to institute an *African Mission*, conformably to the wishes of the said African Mission Society; and that the Corresponding Secretary of the Board be requested to communicate this resolution, together with an encouraging affectionate letter to that Society.

Upon a request of the President that the sense of the body relative to the permanent character of the Convention should be expressed,

Resolved, unanimously, That it be entered on the records as the deliberate sense of this body, that the delegates and proxies, or their substitutes, appointed by the Mission Societies, Associations, and Churches, united in the General Missionary Convention, do continue as constituting the said Convention till the time of the next triennial meeting.

The subsequently named persons were elected as the Board of Missions for three years, *viz.*

Rev. Thomas Baldwin, D. D. *Mass.*; Rev. Lucius Bolles, A. M. *Mass.*; Rev. William Staughton, D. D. *Penn.*; Rev. Horatio G. Jones, A. M. *Penn.*; Rev. Daniel Sharp, A. M. *Mass.*; Rev. John Williams, *New-York*; Rev. Burgis Allison, D. D. *New-Jersey*; Thomas Shields, Esq. *Penn.*; Rev. John Healey, *Maryland*; Rev. Barnabas Bates, A. M. R. I.; Rev. George Roberts, *North Carolina*; Rev. William Warder, *Kentucky*; Rev. Elisha Cushman, *Connecticut*; Rev. John Peck, *New-York*; Rev. Spencer H. Cone, *Dist. Colum.*; Rev. Thomas Roberts, *Pennsylvania*; Rev. Lewis Leonard, *N. Y.*; John Cauldwell, Esq. *New-York*; Rev. Rob. B. Semple, A. M. *Va.*; Rev. Edward Baptist, A. M. *Va.*; Rev. Richard Furman, D. D. S. C.; Hon. Matthias B. Tallmadge, Esq. *N. Y.*; Rev. Jesse Mercer, *Georgia*; Rev. Archibald Maclay, *New-York*; Rev. John P. Peckworth, *Penn.*; Rev. James McLaughlin, *New-Jersey*; Rev. John M. Roberts, D. D. S. C.; Rev. Jeremiah Vardeman, *Kentucky*; Rev. Ste-

phen Gano, *Rhode Island*; Mr. George F. Curwen, *Penn.*; Mr. John Bradley, *Penn.*

Resolved, unanimously, That his Excellency Gabriel Slaughter, Esq. of Kentucky; Robert C. Foster, Esq. of Tennessee; his Excellency William Rabun, Esq. and Charles I. Jenkins, Esq. of Georgia; Gen. Abner Forbes, of Vermont; Hon. Mark Harris, of Maine, and Cornelius Paulding, Esq. of Louisiana, be elected honorary members of this Convention, and that the Corresponding Secretary of the Board be requested to communicate to them respectively this resolution.

From the Albany Gazette and Daily Advertiser.

SUNDAY FREE SCHOOLS.

The invention and prosperous experiment of a new mode of instruction by Dr. Bell and Mr. Lancaster, combined with the happy thought of Mr. Raikes in regard to Sunday schools, have opened a way for common and religious education, which the world never before has witnessed. These were necessary to accomplish the plan which commenced in the distribution of the Holy Scriptures; unless those to whom the Scriptures are given can read and understand the great principles of the book put into their hands, the work of charity is in vain. The ignorant of every class and age should be taught to know and appreciate the great moral and religious truths contained in the Bible; thus, an open door is presented to Bible societies, and one charity helps another. Sunday schools have been established in this city (and to their praise be it recorded) chiefly by young persons of serious minds and estimable deportment, who have turned their attention to all classes, ages, and complexions. Much good has already been done, and more is promised. The efforts of those engaged, (though all tending to the same grand object) have been desultory, and without general concert.

Aware that "combined exertion is powerful exertion," and will more readily accomplish the objects, meetings were called to carry into effect the plan of one general "Sunday School Society in the city of Albany." The result of these meetings will be seen in their proceedings which follow, and the constitution which has been adopted.—Subscribers to the amount of not less than 75 cents, will have the pleasure of performing a charitable act, and of opening the way for the march of the gospel through the ranks of vice and ignorance.

At an adjourned meeting of the patrons and friends of Sunday Schools, held at the capital on Monday evening, the 21st instant, agreeable to the resolution passed at the last meeting; the Hon. ELISHA JENKINS, Esq. was appointed chairman, and LUKE LYONS, secretary.

After reading the minutes of the last meeting, the report of the board of inspectors of the "Sunday Free School Society for the benefit of Africans" and the constitution, which at a previous meeting was referred to a committee of revision, it was

Resolved, That the constitution be adopted, and to proceed immediately to the election of officers.

The following gentlemen were unanimously elected—

E. Jenkins, President ; *S. Van Rensselaer*, 1st Vice President ; *Simeon De Witt*, 2d Vice President ; *Arch'd M'Intyre*, 3d Vice President ; *John Woodworth*, 4th Vice President ; *Thomas W. Ford*, Treasurer ; *Luke Lyons* Secretary.

Committee.—George Upfold, T. Sedgwick, Esq., Christian Miller, Philip S. Parker, Esq., Isaac Hutton, William Stillwell, Isaiah Townsend, William Mayell, Roderick Sedgwick, Isaac Lucas, James Gibbons, Isaac G. Hutton, and John Taylor, Jun.

REPORT

Of the Board of Inspectors of the Albany Sunday Free School Society for the benefit of Africans.

The Board of Inspectors of the Albany Sunday Free School Society for the benefit of Africans, in submitting to the Society, the report of their proceedings during the last year, would rather, by a plain narrative of facts, than by varnished eulogium, call forth the best emotions of the philanthropic heart.

And while we thus lay before you a statement of the progress and present state of the schools under your patronage ; your board of inspectors think it necessary to recapitulate a few facts respecting their origin ; still, however, referring those who feel desirous of retracing their history more at large, to the newspapers of March, 1816, printed in this city.

It was about the seventh day of the January preceding that a Sunday school was first opened in the school room of Mr. G. Upfold, Van Tromp Street, for the long neglected descendants of Africa. The attendants were numerous beyond all expectation. Mrs. U—, her worthy and pious neighbours, and the females of her household, for some time, were thus benevolently engaged. Shortly after, two of their largest rooms were required for the accommodation of the scholars, and even these soon became insufficient.

This brilliant attack on the vitals of ignorance and sloth, which many of the friends of humanity had long but indolently wished for, was not lost on those who were its constant witnesses.

Stimulated by the example, a few young men, on the 25th of February, opened a school in the Uranian Hall, for male Africans ; where persons of every age, to the number of sixty, assembled to receive instruction. In a few weeks, the number was considerably increased ; and, on the 10th of March, in the presence of several gentlemen who had assembled at the school before the hours of exercise to aid the institution, it was proposed to form a society for the purpose of superintending and providing for the support of such institutions ; and thereupon committees were appointed to make the necessary preparations ; and on the 18th of March, a meeting was held in the Capitol, where a Society was formed under the name of the Sunday Free School Society for the benefit of Africans.

Addresses explanatory of the object were delivered by the Rev. T. Clowes, and Theodore Sedgwick, Esq., a Constitution presented by P. S. Parker, Esq., in behalf of a committee appointed as above, was read and accepted; and officers for the ensuing year were chosen.

It was soon found necessary to remove the overflowing school of Mrs. Upfold and her associates to a capacious room in the Uranian Hall, where it has continued to this day.

The invincible perseverance with which those who voluntarily took upon them the arduous work of teaching according to the usual plan of education, certainly deserve our highest gratitude and admiration. The progress of the scholars, both in the male and female Schools, has been such as to afford gratification and encouragement to the superintendants and teachers. The average number attending the school throughout the year has been about two hundred.

Though highly interesting, it would go beyond the intentions of this report, should we enumerate the many instances of persons, both old and young, who have entered without a knowledge of the alphabet, and are now able to spell and read: while the assiduity which is generally perceptible, but particularly amongst those of riper years, is truly interesting. At once may be seen, poring on an alphabet, or pursuing lessons immediately subsequent, a child of 4 years of age—youth—and maturer years. And even declining age, which has reached its 78th year, without despairing that it will gain a tolerable height, ascends with youthful alacrity the hill of knowledge.

And though equally interesting, it would be departing still further from our original intentions should we enter into detail of the establishment of similar institutions; yet there is one, which, to neglect to mention, would be an injury to the common cause. We cannot but view it as the forerunner of a system, which if generally adopted, would banish ignorance from the earth. We recognize in this Institution a practical refutation of almost every objection that the indolent and indifferent can raise against the establishment of Sunday Schools.

A young lady, the assistant and coadjutor of the worthy matron who first in the city designed, and with her own hands put in operation, Sunday Schools for Africans, warmed in the radiance of this glowing benevolence, without financial aid—without a school room—almost without the assistance of friends, and with but little practice in the art of teaching, subdues her native diffidence, and spreads around the village the gladsome tidings, that the dawn of mental emancipation is at hand. In a kitchen, or when the rigour of the season will permit, even in a less commodious apartment, she is content to assemble the ready applicants. Thus in the southern part of Saratoga County, has a Sunday School for female Africans, for many months past existed; and where such benevolence and such thirst of knowledge incite to exertion, to add, that rapid improvement is the consequence, were almost an affront to your understanding.

The number of scholars in this prosperous little seminary is about eighteen: and, thus, we conceive, is presented to view, what similar benevolence may always be able to achieve.—Wherever the sons of Africa have been offered for sale, and wherever their descendants remain at least in mental slavery; there, by following this humble, yet illustrious example, may be advanced the cause of humanity—the reign of heaven.

In Schenectady, we learn with pleasure, that several young gentlemen of Union College have laudably engaged in the instruction of Africans. In the city of Troy, a Sunday School Society is formed; which has under its direction four schools, one of which is exclusively for persons of colour: and in the numerous Institutions of the kind in New-York, they are usually taught at the same time with white persons; but in separate classes.

Besides these, with which, in general, we have but lately become acquainted, many of us were hardly conscious of the existence of any similar institution; while we were equally unknown to that zealous and active institution, THE NEW-YORK MANUMISSION SOCIETY; as was acknowledged by the worthy Chairman of their Standing Committee, Mr. Joseph Curtis. These facts afford us the strongest arguments in favour of giving to the transactions of institutions like this, the greatest possible publicity.

Should we in this report pass over in silence the disinterested labours of Mr. Curtis while in this city, we should conceive ourselves guilty of unpardonable ingratitude.

He inquired for, and with inexpressible delight, heard that in Albany there were friends of Africans, alike zealous and active. During the time he spent in this city, he constantly attended our schools; and with his assistance the Institution under your patronage has been placed on the plan of that excellent school in Flat-Bush, near New-York—conducted by the Manumission Society.

By this means, we are persuaded, that, while the expenditures of the Society, by the introduction of Lancasterian cards, &c. will be less, the improvement of the scholars will be facilitated, and the labour of the teachers diminished.

With respect to the *improvement* of the scholars, we might here speak in stronger terms. By the regular system now introduced we can more minutely note their progress; and particularly in the first classes we have witnessed more rapid advances.

Since the introduction of these improvements, for which we shall ever consider ourselves obliged to Mr. Curtis, we have entered on the list of scholars *one hundred and twenty-four females*, and *sixty-two males*. Total, 186, of which 56 at least are slaves.

Were it not digressing too far from the business before us, we might here indulge in congratulations with the New-York Manumission Society, on the success that has attended the bill they have presented to the honorable Legislature, which in their wisdom and benevolence they have during the present session passed for promoting the final abolition of slavery in this state. We might congratulate every friend to the rights of man—to the honor of his country.

But thus much will we say, we perceive no reasons for remission in our exertions ; but, if possible, we feel it a duty of redoubled magnitude, to give, especially to those whom the laws of their country shall ere long pronounce *free*, that knowledge which shall at least enable them to read their bible ; and, if possible, lead to that rectitude of conduct, by which, when they step forth in the dignity of man, they may support that dignity.

Did we suspect that the truth of these observations could possibly escape this society, we might here particularly enforce it. And while we recommend to this society, a union with other similar societies in this city, we by no means would be understood as abandoning the object for which we at first associated. We herein seek its welfare.

It is with pleasure that the Board of Inspectors announce to you that such societies have been formed, and that they have expressed a desire (which has occasioned a delay of our annual meeting) of uniting you previously to the election of officers for the ensuing year, so as to embrace and promote by a general union and exertion the common object of affording instruction, religious and moral, to the poor and illiterate of every age, sex, and complexion.

JUVENILE DEPARTMENT.

SEVEN YEARS AGO.

You must know, Sir, that as soon as I opened my eyes this morning, the beautiful frost-work on my window brought to my recollection, as vividly as though it had been but yesterday, the fine bright January morning seven years ago, when I awoke in this very chamber in the highest spirits imaginable, with the joyful consciousness of being fourteen. My imagination being then somewhat more sportive than it is at present, formed a sort of indistinct association between the fantastic coruscations of the frosty panes, and my future fortunes. I could imagine groves, spires, cascades, and wide spreading landscapes, representing the bright scenes of life through which I was about to pass. But not to detain you with these chimeras, I arose, as I observed, with a fine flow of spirits ; proceeding, not only from a sense of present happiness, but from a sanguine contemplation of the fair series of youthful days that lay as it were, outstretched before my view. In seven years I should come of age ; and the interval between the present time and that distant date, appeared abundantly sufficient to accomplish all to which my ambition could possibly aspire. I reflected, with exultation, on the vast proficiency I should inevitably make in every thing good and desirable, should my life be prolonged to that period. It was my privilege, Sir, to have parents, not only kind and indulgent, but such as took the most judicious and unremitting pains with the education of their children ; so that I was too well instructed to be looking forward to a succession of vain pleasures and empty frivolous pursuits. I was well aware, that to store my mind with every kind of useful knowledge, to cultivate a good taste, to conquer bad habits, to cherish

amiable dispositions, and, above all, to choose our heavenly Father to be the guide of my youth and my portion for ever, were the only objects worthy the ambition of an intelligent being : and I believe I did feel a sincere desire and intention so to improve my time and opportunities. But without calculating upon past failures,—forgetting the time already wasted, advantages neglected, resolutions broken, and the like :—and without forming any *distinct* plan, or laying any *solid* foundation for future success in resisting temptation and pressing through difficulties,—I imagined that the mere *extent of time* that was before me, must ensure it, and effect all I desired. What could not be done in *seven years* !

I was, indeed, aware that much remained to be done : with some thirst for knowledge, I was conscious of a constant aversion to steady application, which occasioned my being, at this time, behind hand with many of my juniors. My disposition was not otherwise than affectionate ; but my temper being proud and irritable, caused much uneasiness both to myself and to my friends. I had frequent disputes with my brothers and sisters ; and often indeed behaved very unbecomingly to my kind parents ; and, bitterly as I always repented it afterwards, still the principle was unsubdued. With regard to religion, though I was too well instructed not to have, at times, very serious thoughts and some uneasiness on the subject, still I stopped short, where so many do, at *wishes* and *intentions*. I was, however, extremely dissatisfied with this state of things ; and there was nothing good, or even great, that I did not fully *intend* to be by the time my education should be completed. And the elasticity of my spirits on that cheerful morning, the vigour of body and mind I then experienced, together with the sanguineness of my temper, made me readily believe that all I wished would certainly be accomplished.

I spent the day merrily with my companions ; not troubling myself about my plans of reformation on that day, because it was my *birth-day*. The next morning, however, I did rise an hour earlier than usual : for early rising was one of the good habits I intended to acquire, it being one on which, as my dear father used to say, all the rest very greatly depended. Being not a little pleased with myself on this account, I came in to breakfast, after an hour's pleasant application, in great good humour :—got over two or three little provocations without expressing resentment :—and applied to all my pursuits very assiduously the whole day. Now I imagined every difficulty conquered. The next day I rose but one quarter of an hour later :—only answered *rather* impatiently when my elder brother contradicted me :—and omitted nothing of my business but getting one of my French verbs. But on the third day, it being a raw dismal morning, the bell as usual rang for prayers before I had finished dressing. This put me out. It is not easy to keep a good humour and a bad conscience at the same time. I gave the first person who spoke to me a cross answer—had one dispute with my brother, and two with my sister before dinner—sat down to my lessons in an idle mood, and did them all indiffer-

ently—and at night hurried over my prayers just as carelessly as usual.

Thus passed that unpromising day. But what will you say, Sir, when I inform you, that with a few exceptions, such as I have described above, when under the influence of some present stimulus, or new formed resolution—it is a pretty fair specimen of all the rest from that period to the present moment ! I do not deny, indeed, but that I have made some progress in the various branches of education, or that some of my more childish failings have been superceded by maturer and less obvious faults ; but I must say, that upon comparing what I now am with what I intended to be seven years ago, or even with what I might reasonably have hoped to be, my disappointment is complete. Nor am I able to alleviate it by laying the blame upon my education. I have enjoyed fair opportunities—had every thing to stimulate and to encourage me ; but I wanted that strength of mind, that steady resolution, that constant unflinching effort to resist *small* temptations, and to conquer *slight* difficulties—which makes the grand difference between the strong and the weak, the virtuous and the unworthy—between the Christian and the cumberer of the ground. Besides, instead of profiting by past experience, I was perpetually placing an unwarrantable dependence on the future. As one year after another passed away, I still hoped better things from the next and the next,—and ever yielding to the dangerous illusion, neglected to make the effort needful to the *present moment*. Oh, to look back upon those golden opportunities !

How vast a difference, at this period of life, between seven years ago and seven years to come ! However they may have misimproved the past, the future—the fair, bright, promising future, is still unconsumed, unwasted :—that period of life of all others the most important, because upon it the formation of the character almost entirely depends, is yet, as it were, in their own power. Let them not suppose that it depends upon the particular bent of their genius, or cast of their disposition, whether or not they are to rise above the common level of intellectual and moral excellence : nor yet upon the exertions of their parents and teachers : it depends, under God, upon *their own exertions*. All things are possible, I believe Sir,—all things, at least, that are good and desirable for us, —to *persevering effort* : and without this, as I so well know, seven years, or seven times seven will do nothing for us : nothing, however but strengthen bad habits, weaken good resolutions, and remove opportunities of improvement. Those temptations to delay and negligence which we feel to-day, will as assuredly return to-morrow as the morning light : and return too with increased force, though increased in too imperceptible a degree to give the alarm.

Perhaps some may imagine that however it may be with regard to other things, I have yet time enough before me for religion, and have little occasion to reproach myself for not being quite decided in that respect at the age of twenty-one. Alas ! Sir, I need not tell you that this is the most grievous part of my complaint, and

the true source of all the rest. Had I but listened to the admonitions of scripture, reason, and conscience, and given myself up to them in earnest seven years ago, all that I wished would have followed of course. Religion, you know, Sir, is a sure remedy for carelessness, frivolity, slothful habits, and evil tempers. I believe, indeed, that it makes hard things easy, and irksome things pleasant.

Besides this, although it is not, I hope, too late for me or any one, yet I believe it is not possible for one who has been favoured with a religious education to resist for seven years the convictions of conscience, to suffer all the impressions made by sermons, the admonitions of friends, and good books, to wear off,—without such an effect being produced in stifling the conscience and hardening the heart, as to render the whole business of religion, so far as it depends on our own efforts, unspeakably more difficult than it would have been SEVEN YEARS AGO.

[*Youth's Magazine.*]

BIBLE SOCIETIES.

B. S. OF JEFFERSON COUNTY, (VIRGINIA.)

Extracts from the Third Annual Report, May 16, 1817.

When your managers were appointed to office there were on hand *eighteen* Bibles, and *six* German New Testaments,

In addition to these *one hundred* Bibles have been procured from the Bible Society of Philadelphia. There are now on hand *sixty-one* Bibles, and *six* German New Testaments. *Fifty-seven* Bibles is therefore the number that have been distributed during the last year. A considerable portion of these have been given to people of colour; and others, it is hoped, can be induced to learn to read and receive the Scripture. The whole number distributed by the society since its commencement, is two hundred and thirty nine Bibles, and six German New Testaments. The demand for the Bible within this county, is considerably diminished, and we can now aid the funds of some other society whose sphere of operation is more extensive than our own. Your Managers recommend to this society, by adopting the necessary alteration in the Constitution, to become an Auxiliary to the American Bible Society. This National Society was organized on the 8th of May, 1816, previous to the date of our last report, but official information of it had not then been received. This is an event of great importance to the interest of Bible Societies in this country. It will operate as a bond of union among the local Societies; and through its agency, concentration will be given to their exertions: and, “concentrated action is powerful action.” Most of those organized during the last year, with a considerable number of those previously in operation, are Auxiliaries to the National Society.

We trust, that under the guardian care and protection of Jehovah Jesus, Bible Societies will continue to be surrounded by such an atmosphere of purity and love as will effectually repel the bitter zeal of unhallowed bigotry; that no tincture of party spirit will be permitted to poison this fountain of joy and peace; that no secta-

rian feelings will sever the bonds by which the friends of these Institutions are now united ; that no discouragements will damp their zeal, nor difficulties retard their progress, till all nations shall enjoy, not merely the morning dawn, but the meridian splendours of the Sun of righteousness. There is indeed a limit of their progressive improvement—the general diffusion of the holy volume. But to reach this limit, is the object of their highest ambition. From this limit, with ineffable delight, they may look round on the millions of mankind, lately famishing for the bread of life, now reposing in their Father's house, with *bread enough, and to spare*. Beyond this limit, when it will require more time, and care, and toil, and expense, to find those who need the Bible, than it now does to find Bibles for those who need them ; when nothing but the gleanings of the great harvest shall remain ; and when even these gleanings shall be gathered in ; when their brilliant career shall finally be stopped by finding the Book of God shedding around its benign influence in every house, and cottage, and tent.—This will be the signal for their exultation and triumph. Then putting off the habiliments of this warfare, waged against the powers of darkness, taking up the song of Moses and the Lamb, joining the anthems of a renovated world, they may offer up their devout thanksgivings, their profound adorations to HIM whose wisdom drew the plan, in whose purpose it existed from eternity, who watched over and directed all its movements, and who, when it commenced its progress on earth said, GRACE, GRACE, *unto it !*

Let us not, however, be so far occupied with these delightful anticipations as to forget that this glorious result depends not on miraculous interposition, but on the instrumentality of human agency. Through the divine blessing it depends on the perseverance and diligence with which Bible Societies shall act their part. If a review of the past is calculated to animate our zeal, the future calls, and calls in most impressive accents, for the exercise of that zeal. Though much has been done, yet much, *very much*, remains to be done. Thousands, and tens of thousands have been supplied ; but hundreds of millions yet remain to be supplied. Some of these are within our own bounds, within this country. Let us continue to inquire and search for them ; till we have the pleasure of supplying their wants. We may furnish to some precious souls the light of truth, the only light which can dispel the darkness surrounding the entrance to the tomb. Let us remember the man, who, at his last hour, has not the satisfaction of leaving his children any earthly possession ; let us enable him to leave them a heavenly treasure ; the counsels of wisdom, the promises of mercy, to guide their steps, to cheer their hopes, to soothe their anguish when he shall be numbered with the dead. Our annual contribution cannot leave us much poorer ; it may, through the working of the spirit in those who receive it, make them rich in faith, rich in good works, rich towards God, rich in the hopes of a glorious immortality.

Contributions to the American Bible Society. 255

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen,

By order of the Managers,

JOHN MATTHEWS, *Cor. Sec'y*

SHEPHERD'S-TOWN, (VA.)

The 1st Article of the Constitution, amended, reads thus :—
This Society shall be denominated the BIBLE SOCIETY OF JEFFERSON COUNTY, VIRGINIA, and shall be Auxiliary to the *American Bible Society*.

The Union Bible Society of Burke County, Georgia, instituted 21st of April, 1814, at Waynesboro', and formerly a branch of the Georgia Bible Society, has recently become auxiliary to the American Bible Society.

Since the organization of the Union Bible Society, its receipts have amounted to \$467.32 cents, and its expenditures to \$200.57 cents. The board have lately sent \$250 to the National Society, and asked for 100 Bibles.

Officers elected for the current year—Capt. John Whitehead, *President*; Rev. John Mc. Vean, *Vice President*; Mr. Alexander Carter, *Treasurer*; Dr. Southworth Harlow, *Secretary*; and eleven other Directors.

AMERICAN BIBLE SOCIETY.

The following contributions to the funds of the American Bible Society (not herein before published) have been acknowledged by the Treasurer since the Annual Report in May, viz :

From the Burlington Female Auxiliary Bible Society, \$31 05; the B. S. of Maine, (Mass.) \$447 77; the B. S. of Frederick, (Virg.) \$500; the Fishkill B. S. \$200; the Auxiliary Welsh B. S. of Steuben and Utica and their vicinities, \$200; the Auxiliary B. S. of Lexington, (Virg.) \$200; the Female Auxiliary B. S. of Poughkeepsie, (N. Y.) \$30; the Female B. S. of E. Haddam, (Con.) \$10 50; the Female Auxiliary B. S. of Washington, (Pa.) \$100; the Auxiliary B. S. in the County of Middlesex, (Mass.) \$200; the Fayetteville B. S. (N. C.) \$150; the Mercer B. S. (Pa.) \$39; the Union B. S. of Burke County, (Geor.) \$250; the Newark B. S. (N. J.) \$150; the Auxiliary Female B. S. of Caledonia, Genessee County, (N. Y.) \$80; the St. Lawrence Female Auxiliary B. S. (N. Y.) \$74; also from William B. Crosby, Esq. executor of the will of Mary Mc'Crea, late of New-York, \$250; and from Isaac Heyer and George Griswold, collected in the first Ward, New-York, \$511.

From the following individuals, constituting themselves *Directors for life*, viz. Mr. William Wilson of N. Y. (in addition to \$30 before paid,) \$120; Mr. John V. Varick, of do. \$150; Mr. William Bayard, of do. \$150; Peter Augustus Jay, Esq. of do. \$150; also from Mr. Thomas Ward, of do. \$100; Hon. William Tilghman, Chief Justice of Pennsylvania, \$100; also, *thirty dollars* from the following persons, as *members for life*, viz. Rev. James Milnor, of N. Y.; Rev. Timothy Clowes, of Albany; Mr. A. C. Zabriskie,

of N. Y.; Rev Arthur J. Stansbury, of Albany; Elisha Ely, of N. Y.; S. N. S. Wilder, of Boston; D. Fanshaw of N. Y.; and from William Jay, Esq. of Westchester, as *Director for one year*, \$15; Elisha Boudinot, Esq. of Newark, N. J. do. do.;—also contributions of *thirty dollars* each to constitute the following clergymen *members for life*, viz. Rev. I. P. Williams, by the First Ecclesiastical Society in Mansfield, (Con.); Rev Herman Humphrey, by several ladies of Fairfield, (Con.); Rev. Zebulon Ely, by the Female B. S. of Lebanon, (Con.); Rev. James Noyes, by ladies of the 1st Society in Wallingford, (Con.); Rev. Nathaniel S. Prime, by the “Cambridge Society of Young Men for charitable purposes;” Rev. William F. Rowland, by the church at Exeter, (New Hampshire); Rev Nathaniel G. Huntington, by the Female Charitable Society in Woodbridge, (Con.); Rev. E. Cornelius, by Dr. Elias Cornelius of Somers, (N. Y.); Rev. Jesse H. Turner, and Rev. Colin McIver, by the ladies of Fayetteville, (N. C.); Rev. Asa King, (\$37 80) by the ladies of North Killingworth, (Con.) Rev. Phiny Dickinson, by “the Ladies Cent Society of the Congregational Church and Society at Walpole,” (N. H.); Rev. Hubal Bartlett, by the ladies of the North Society, East Windsor, (Con.); Rev. Samuel P. Robbins, by a Female Charitable Society in the Congregation at Marietta, (Ohio); Rev. Aaron Dutton, by a number of ladies of the First Ecclesiastical Society in Guilford, (Con.);—and a number of ladies of the Congregation of St. George’s Church, New-York, have contributed *one hundred and fifty dollars* to constitute their pastor, the Rev. James Milnor, a *Director for life*.

Also, sundry collections made in different Congregations, and small sums from individuals.

BIBLICAL LIBRARY OF THE AMERICAN BIBLE SOCIETY.

The following donations have been made since the last account published, 17th May; viz.

By Hon. Elias Boudinot, President of the Society—The Four Gospels in Latin and French, translated by *Sarcy*, with engravings, designed by Moreau le jeune.—Printed by the young Didot, Paris, 1793;—4 vols. large octavo, elegantly bound and gilt.

By Messrs. D. & G. Bruce.—A stereotype copy of the School Bible, New-York, 1810; and a stereotype copy of the New Testament, New-York, 1814: both executed at their Foundery; being the first examples of the Scriptures stereotyped in the United States.

By Mr. Isaac Collins.—An English Bible, quarto, with Sternhold & Hopkins’ Psalms set to music.—Imprinted by Robert Barker, London, 1630.

By Mr. James Olmstead.—The Bible in Latin, by Tremellius & Junius, and Theodore Beza, (with the Psalms in English metre, by Sternhold, Hopkins, and others) one vol. 12 mo. London, 1655.

The Standing Committee of the Board of Managers of the American B. S. request, that Societies, in giving orders for Bibles, designate in a particular manner the mode of conveyance the most expedient or desirable, and the *agents to whom* they desire the packages to be addressed.

THE CHRISTIAN HERALD.

Vol. III.] Saturday, July 19, 1817. [No. 17.

Extract of a letter from Mr. Read to the Directors of the Missionary Society.

HEPHZIBAH, *Bushmen's Land*, 4th Oct. 1816.

HONOURED AND DEAR BRETHREN,

After hearing from me from Grace Hill, you will be anxious to hear of our further progress: I left Grace Hill on the 18th ult. and arrived at this place on the 21st, late at night. The country is delightful, far beyond that part of the Bushmen's country which Mr. Campbell and I passed. We met with only four Bushmen on our way; the reason was that most of these people had fled to the colony, or near it, from the Corannas, who have made war against them; and we were here four days before we met with any. We were much warned against lions, but have not seen one; and the truth of Mr. Campbell's observations seems more and more confirmed, that the lions of Africa are *chained*. The morning after our arrival we met for prayer, and after consultation, we began and finished two kraals for the cattle and sheep, and likewise led out the water from the fountain, for a garden. The next day was Sabbath, which we spent profitably. I have with me no less than 29 members from our Church at Bethelsdorp. There is much life among us; it is sometimes a little heaven on earth. Our brother Kruisman is very zealous; he indeed may be said to be full of the Spirit; his discourses are very weighty: like brother Cupido, he sees no danger.

I have four others, who take regular turns with me in the worship, and who I hope will become assistant Missionaries.

I intend to look out more minutely, about four days from this, for a station for part of the Coranna nations lying very numerous there; and this would complete the chain to the colony through this wild country, and very much facilitate the journeys to the remote stations.

On the Monday evening I began to be very uneasy that we met with no Bushmen, and this led me to earnest prayer that evening and next morning; and I afterwards found, that most of the Brethren and Sisters had been similarly impressed. I brought with me two interpreters from Grace Hill, one to remain, the other to return: the last is a Hottentot, who formerly resided at Tulbach. About a year ago he came under the sound of the Gospel by brother Smith, when I trust it was the power of God to his salvation. He is an intelligent man; his whole heart is in the cause, and I trust he will be a great blessing to that nation. The other is a Bushman about 14 years old; 2 years ago he was among the wild Bushmen, and, having no parents, was given to a farmer for sheep (a practice very common behind Sneeuwberg, and of which I intend to give information to government.)

On the Tuesday our interpreter Cupido rode away in quest of

Bushmen, and towards noon a man with his wife and child arrived; the man's name is Kogelman, a very well behaved man.

Kogelman was much rejoiced at the sight of brother Corner, whom he had seen twice before, and said, that the Bushmen would rejoice likewise to hear of his arrival among them, as they had been waiting with anxiety for it.

The next day Kogelman went to fetch the Captain and his subjects, and towards noon they arrived, 6 households; the Captain's name is Slinger, about 40 years old; has a wife and 5 children; his countenance and behaviour discover discernment superior to many of the nation; his people seem obedient, which is not the case at Grace Hill. He was remarkably pleased with a piece of tobacco, the length of my forefinger; and seemed abundantly paid for the ground we had taken possession of, which in the colony would be worth at least 4000 rix dollars.

They began constantly to attend 'the means of grace,' morning and evening, and the Captain's mind seems much impressed. He says, he never thought so much before. He exclaimed, the other evening, before all his people, 'Now I believe there is a God.—How should I have hands to take, eyes to see, ears to hear, mouth to eat, feet to walk, &c. if there was not a God? We must pray to him of whom we hear, that he may teach us more. I cannot explain what I feel in my heart. I never had such a heart before.—All the Bushmen must come to hear this great word. I must have a house built, and my children must be taught,' &c.

They were surprised to hear of the sea, not knowing that there was a larger body of water than that in the Cradock River—were astonished to hear that houses could be built, to sail over such a water; and still more, that people, on the other side of that water loved them so as to send the word of God to them, and ploughs, spades, &c. &c. to cultivate their ground, so that they would not need to dig roots, and depend on poisoned arrows for animal food, as the brethren would get their game shot for them with their guns.

To behold the wretchedness of this people, and the fertility of their country, one would think that any person coming to teach the art of agriculture, would gain the esteem of the whole civilized world, independently of seeking their souls' eternal welfare.

We have nearly finished a house 36 feet long, (3 rooms) 15 wide, and the sides 6 feet high; completed 2 channels for the water, and ploughed a large piece of ground. Our people from Bethelsdorp are very happy in having this opportunity of manifesting their thankfulness for the Gospel sent to them, and they are zealous to go forward.

The Bushmen have fixed themselves near brother Corner.—They have sticks of a semicircular form; these are planted in a circle about 16 feet diameter; behind these sticks are fixed mats 3 feet high, pretty well made; inside of the enclosure, under the sticks, is made a round hole, for each family, about 2½ feet wide, and 3 or 4 inches deep; in this hole, the husband, wife, and perhaps 2 or 3 children, sleep, rolled up almost like hedge-hogs, with only the head lying on the side of the hole. Their skins would

be a light brown, if they were not so smeared with fat. The black earth afterwards coming upon them makes them look as if daubed with soot. I gave the captain's wife one of the looking-glasses which the Directors sent for the new Missions. They were pleased above measure, but seemed more inclined to use it as an ornament, than to behold their faces in it.

There is no wood in this part of the country; in fact, little or none to the north of Caffre land, but the thorn and willow; and with this little can be effected. The last can be used for building, the first for ploughs, and other rough work. The days are becoming intensely hot. We expect to be 7 or 8 days on our way to Gricqua Town.

My mind is set upon Latakoo, but I find I must not hasten. If the Lord should permit me to date a letter to you from that place, I shall almost be as old Simeon. I am unworthy to be employed in such a great work, and to see such great things; and daily experience teaches, that nothing is to be ascribed to me, but to the goodness, power, &c. of the Lord Jesus Christ.

It would be interesting to our friends in England to see our people recommending Christ to the Bushmen*. They tell them to look at their hair; that although they now wear clothes, can read and understand the Bible, they are of the same people; and before the Missionaries came to them, were as ignorant, and in as bad a state as they now are. Such language generally seems to have a good effect.

I now beg to recommend myself, and little travelling congregations to the prayers of the Directors, and Society at large.

(Signed) J. READ.

INDIA.

By letters received from Mr. May, of Chinsurah, we learn that Mr. Townley and Mr. Keith arrived at Calcutta on the 7th of Sept. 1816. Mr. May mentions Mr. Townley's preaching for him at Chinsurah; but, by some unaccountable failure, the Directors have not yet received a letter from Mr. Townley himself.

We are happy to find that Mr. May's schools prosper exceedingly. He has transmitted copies of his Quarterly Reports, made to the officers of Government in India, on the state of the schools.—By a late Report it appears that he had the superintendence of 30 schools, containing 2662 children.

Mr. May is greatly delighted with the arrival of Mr. Townley and Mr. Keith: they will preach, for a time, in Mr. Townley's house. He is already become, we are informed, very popular in Calcutta.

MADAGASCAR.

Two sons of a King in the island of Madagascar have been received in the Mauritius, for the purpose of obtaining education.—This event may contribute essentially to the safety of European merchants settling or trading there, and to the advancement of civilization in that vast and fertile island. We hope that, ere long, missionaries will also be established there. The missionary Society intend to send two as soon as possible.

* From Bethelsdorp.

DOMESTIC.

Extracts from the Constitution of the Baptist Missionary Convention, as amended and passed 12th May, 1817.

We, the delegates from Missionary Societies, and other religious bodies of the Baptist denomination, in various parts of the United States, met in convention, in the city of Philadelphia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination, in one sacred effort, for sending the glad tidings of Salvation to the Heathen, and to nations destitute of pure Gospel light, DO AGREE to the following rules, or fundamental principles, viz.

I. That this body shall be styled "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions."

II. That a triennial Convention shall hereafter be held, consisting of the delegates, not exceeding two in number, from each of the several Missionary societies, and other religious bodies of the Baptist denomination,* now existing, or which may hereafter be formed in the United States, and which shall each regularly contribute to the General Missionary Fund a sum amounting, at least, to one hundred dollars per annum.

III. That for the necessary transaction and dispatch of business, during the recess of the said Convention, there shall be a Board of thirty-one Commissioners, who shall be members of the said societies, churches, or other religious bodies aforesaid, triennially appointed by the said Convention, by ballot, to be called "The Baptist Board of Foreign Missions, for the United States." That the said Board shall hold an annual meeting, the quorum at which shall consist of eleven, but at all other meetings of the Board five shall be the quorum for the transaction of business; and which Board shall continue in office until successors be duly appointed, and shall have power to make and adopt by-laws for the government of the said Board, and for the furtherance of the general objects of the Institution.

IV. That it shall be the duty of this Board to employ missionaries, and, if necessary, take measures for the improvement of their qualifications; to fix on the field of their labours; on the compensation to be allowed them for their services; to superintend their conduct, and to dismiss them should their services be disapproved; to publish accounts, from time to time, of the Board's transactions, and an annual Address to the public; to call a special meeting of the Convention on any extraordinary occasion; and, in general, conduct the executive part of the missionary concern,

V. That such persons, only, as are in full communion with some regular church of our denomination, and who furnish satis-

* The present number in the United States is 181, of which 110 are female societies.

factory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.

XII. That the said Convention shall have power, and in the interval of their meetings, the Board of Commissioners, on the recommendation of any one of the constituent bodies belonging to the Convention, shall also have power to elect honorary members of piety, and distinguished liberality, who, on their election, shall be entitled to a seat, and take part in the deliberations of the Convention: but it shall be understood that the right of voting shall be confined to the delegates.

XIII. That the Board shall have power, at their discretion, to appropriate a portion of their funds to domestic missionary purposes, in such parts of this country where the seed of the Word may be advantageously cast, and which mission societies, on a small scale, do not effectively reach.

XIV. That when competent and distinct funds shall have been received for the purpose, the Board, from these, without resorting at all to the mission funds, shall proceed to institute a Classical and Theological Seminary, for the purpose of aiding pious young men, who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suited to the Gospel ministry.

XVI. That in case any of the constituent bodies shall be unable to send representatives to the said Convention, they shall be permitted to vote by proxy, which proxy shall be appointed by writing.

XVII. That any alterations which experience may dictate, from time to time, may be made in these articles, at the regular meeting of the Convention, by two-thirds of the members present.

Extracts from the proceedings of the new Board met, 15th May 1817.

Resolved, That pursuant to the recommendation of the Convention, and the report of the committee on the subject, an Agency be continued.

A letter addressed to the Convention, prepared by Mr. Rice at the instance of several members of that body, on the subject of his missionary views, and the relations between the Board and himself, in which he distinctly solicits the deliberate sense of the body as to his duty relative to going immediately to Burmah; and which, after the subject had been weighed, it was judged proper should be referred to the Board, was read. On this communication the Rev. Drs. Furman, Staughton and Baldwin were appointed a committee, who, after due consultation on the subject, reported; which report was accepted: and the Board, upon seriously considering the case, being united and decided in the opinion, that it is not the duty of Mr. Rice, as yet, to depart for the Burman empire,

Resolved, unanimously, That brother Rice be continued agent of the Board in the United States; and that Dr. Staughton, Dr. Furman, and Mr. Mercer, be a committee to confer with him, relative to the direction of his ensuing labours.

On the communication made by the president of the Convention to that body, and referred to the board, relative to assisting the education of such pious young men as appear to be called of God to the work of the ministry,

Resolved, That the Board are impressed with the importance of the subject, and will cheerfully adopt measures, as opportunity shall serve, particularly by endeavouring to diffuse information themselves on the subject, by their Agent, and Missionaries, and otherwise, to bring it to full effect.

The application of Messrs. James Colman and Edward W. Wheelock, for Missionary service in Burmah, was taken into consideration.

Resolved, unanimously, That they be accepted as our Missionaries, provided they meet the approbation of the committee of the Northern section, and that their outfit be provided without delay.

Resolved, That Dr. Baldwin, Mr. Sharp, and Mr. Bolles, be a committee to attend to the outfit of brethren Wheelock and Colman, when approved, with their families; and that the said committee be authorized to draw on the Treasurer for the amount necessary.—Also, that 1500 dollars be put into the hands of the said brethren Colman and Wheelock, on their going out to India.

Resolved, That 3000 dollars be transmitted to India for the use of our Missionaries; 2000 for the support of brethren Judson and Hough, and their families, and 1000 to assist in the translation department, and the printing of the Scriptures and religious tracts in Burmah.

The subject of domestic missions, and missions to the Indian tribes on our own continent was taken into consideration.

Resolved, That the board contemplate, with deep concern, the miserable condition of the various tribes of Indians on our own continent; that they regard as a favourable indication in Providence, the anxious solicitude which many, particularly in the neighbourhood of the Indians, manifest for introducing the Gospel among them; that this Board will avail itself of the earliest opportunity, when any suitable person or persons shall offer for the service, to make a vigorous effort in relation to some of the tribes; and that, pursuant to this determination, the Corresponding Secretary be instructed to write to the Rev. Humphrey Posey, from whom some interesting information has been already received, to learn of him still further his views, particularly in relation to the Cherokees, in whose neighbourhood he has resided, whether he would be willing to labour among them, and if so, what plan of operation he could suggest as most eligible, and what support would be requisite.—Also, that the Corresponding Secretary be instructed to write to the Corresponding Secretary of the Sarepta Mission Society on this subject, and to any others from whom he may judge important information may be obtained.

Application was made on the part of the Rev. Messrs. John M.

Peck, and James E. Welch, for an appointment to a Western mission, having reference ultimately to the Western Indians. This application was accompanied with a statement by their tutor, the Rev. Dr. Staughton, much in favour of their religious character and deportment while members of his family, and of their talents and acquirements for the sacred ministry, which was highly satisfactory to the Board.

Resolved, unanimously, That the said brethren, James E. Welch and John M. Peck, be accepted as Missionaries of this Board; that they be instructed to proceed, as soon as convenient, to the westward, with a view to commence their labours at St. Louis, or its vicinity, in the Missouri Territory; that 1000 dollars be placed in their hands, to assist them in going with their families to St. Louis, and to support them in the commencement of their missionary exertions; that they be authorized and requested to make collections of money, and of books, as opportunities offer, with a view of aiding the Western mission, and give account of the same to the Board; that they be instructed also to make inquiries, after arriving in the missionary field, relative to the native tribes in that quarter; and that, on the ensuing Sabbath, they be solemnly *set apart* to the service of the said Western mission.

Resolved, That the Corresponding Secretary be instructed to write to the Rev. Isaac M'Coy, informing him of the designation of the two brethren to missionary service in St. Louis, and the surrounding country, for which station they had been for a considerable time diligently preparing; that his application has been received by the Board with emotions of pleasure and satisfaction; and that they request him to inform them whether there is not in that quarter, and perhaps nearer to Vincennes than is St. Louis, some other station in which a missionary is equally needed, and in which he would be willing to labour.

Also, that the Corresponding Secretary be requested to write to the Rev. John Young, of Kentucky, in reply to his letters, informing him, that on applying to the committee for the Western section of our country, appointed for the examination of applicants for missionary service, should he think proper to do so, they will make such a representation of the case to the Board as their piety and prudence may dictate, and to which the Board will find pleasure in paying the earliest attention.

A letter from the Rev. J. A. Ranaldson at New Orleans, in which he signifies a willingness to accept a missionary appointment in that quarter, where, it appears, an extensive field for missionary labour calls for the hand of cultivation, was taken into consideration. The case of Mr. Ranaldson was also recommended by a letter from the Rev. William B. Johnson.

Resolved, unanimously, That the Rev. Mr. Ranaldson be employed as a missionary of this Board in New Orleans and its vicinity: and that he be requested to visit such of the Indian tribes in that quarter as he has referred to in his letter, and others, if he can; and inquire into the practicability of establishing schools among them; and that 500 dollars be forwarded to his assistance.

Resolved, unanimously, That the thanks of this Board be presented to the Rev. Dr. Marshman, for tendering to this body the acceptable compliment of his *CLAVIS SINICA*; and that the Corresponding Secretary be requested to communicate to him this resolution.

The committee appointed to confer with brother Rice respecting his tour of duty the present year, reported, that they recommend him to visit the Green River Association in Kentucky the latter part of July, and afterwards pursue such course as he may deem expedient for accomplishing the objects of his appointment. Unanimously accepted.—Adjourned.

The Rev. Luther Rice thus concludes the narrative of his tour performed during the last year in the southern and western regions of the Union, to promote the objects of the Baptist Board of Foreign Missions :

In addition to all these proofs that the missionary spirit is still gaining ground and extending its influence in this country, the multiplication of societies furnishes one of the most convincing and of the most animating nature. These societies, especially Female societies, have increased the last year beyond what it is in my power distinctly to enumerate.

The hope had, indeed, been indulged, that it would be practicable, by this time, to make out a complete list of the numerous and praiseworthy female institutions, spread, and multiplying throughout the United States; but this cannot be done at present.

It was very much my wish to have visited St. Louis in the course of the year, and for a considerable time the expectation was cherished of being able to gratify the wishes of the Board, as well as my own, in doing so; but, availing myself of the discretion confided to me in relation to this point, I deemed it my duty to waive the visit to that place, for the sake of pursuing the course already narrated. To say that this course has been marked with prosperity, would fall exceedingly short of that thankful expression of devout gratitude so due to the signal kindness and mercy of the Lord. Since the date of my letter of the 19th of June, 1816, I have travelled 6600 miles—in populous and in dreary portions of country—through wildernesses and over rivers—across mountains and valleys—in heat and cold—by day and by night—in weariness, and painfulness, and fastings, and loneliness; but, not a moment has been lost for want of health; no painful calamity has fallen to my lot: no peril has closed upon me; nor has fear been permitted to prey on my spirits; nor even inquietude to disturb my peace. Indeed, constantly, has the favourable countenance of society towards the great objects of the mission animated my hopes, while thousands of condescending personal attentions and benefits to myself and the cause, have awakened emotions, which it is alike impossible to conceal, or to find terms sufficiently delicate and ex-

pressive to declare ; and the fact, that although so large a portion of the whole time has been unavoidably taken up in passing from place to place, I have, besides many other aids and liberalities, received for the missionary object, in cash and subscription, more than \$4000, could not fail to create a confidence of success in the general concern, which nothing but a reverse, most unlikely to occur, can possibly destroy. This fact, too, is the more animating and sustaining, because, while the sum is but little larger than what passed through my hands last year, the time of collecting it has been considerably shorter, and a much smaller proportion of it consists of remittances from mission societies ; remittances being this year made by the delegates to the Convention. This, therefore, in conjunction with the multiplying of mission societies, especially considering some other things not necessary to be here mentioned, marks decisively a regularly growing increase of evangelic missionary zeal ; and who can repress the exclamation—the *Lord hath done great things for us ! blessed be the Lord God, who only doeth wondrous things ; and let the whole earth be filled with his glory !*

With sentiments of great respect and affection,

Your Agent,

LUTHER RICE.

Rev. Dr. STAUGHTON, Cor. Sec'ry, &c.

Philadelphia, May 6, 1817.

[From the Report of the General Convention, it appears that the number of Churches in the *Baptist* connexion in the United States in May, was 2727 ; the number of their ministers was 1935 ; the number of members in fellowship was 183,245 ;—and that there were baptized during the last year, on a profession of repentance and faith, upwards of *ten thousand*.

By the Treasurer's account with the Baptist Board of Foreign Missions, it appears that the contributions to the Missionary fund during the past year amounted to 14,335 $\frac{19}{100}$ Dollars—and that on the 10 th of May their funds consisted of Cash \$ 10,051 $\frac{63}{100}$; U. S. 6 per cent Stock \$ 11,199 $\frac{44}{100}$; and 3 shares in the Bank of America \$ 300.]

REVIVALS OF RELIGION.

Letter from Rev. Asa Messer, dated Norwrick, (Chenango County,) June 20, 1817.

[Communicated for the Christian Herald]

Dear Sir,

In answer to your request communicated by Mr. F. I will endeavour to give you some account of the religious revival which we have lately witnessed in this place. In June, 1814, a Congregational Church was formed consisting of 21 members, and a Baptist Church was formed a little before. Previous to this there was but

very little attention paid to religion. The people rarely heard the preaching of the Gospel. If a minister was occasionally with them, it was with much difficulty that he could obtain an audience. I was told by one that he endeavoured to collect a sufficient number for a prayer meeting, but his attempt was fruitless. God was not worshipped in the sanctuary or in the family. The ordinances of the Gospel were disregarded. The people were notorious for vice, and almost every species of wickedness. They were profane. They did not manifest that reverence towards God which Divine worship usually produces. If the Sabbath could be distinguished from other days, it was by being more devoted to the pursuit of vanity, and the practice of iniquity. The youth were conformed to the course of this world. Nothing was more foreign to their desire than to attend to things of a serious or religious nature. Vain company was their delight, and vain amusements the object of their unwearied pursuit. It seemed as if the inhabitants of this village were left to fill up the measure of their iniquities, and to go on from one degree of wickedness to another, till the patience of God should be wearied, and he destroy them in his holy displeasure.

But in the midst of wrath God has remembered mercy. The Church were united. Those who had entered into covenant with each other were faithful. They illustrated the excellency of the Christian religion in their lives and conversation. Their faith was strong, and their love fervent. They seemed to manifest a more than ordinary attachment to one another. Their happy society could not but attract the attention of the irreligious and profane, and convince the world that they had been with Jesus. It was truly a select and fruitful spot, amidst the surrounding desolations. We have reason to believe that many sincere petitions were made by them for the outpouring of the Divine Spirit.

It was not, however, till about the middle of December, 1816, that there appeared to be a special work of God. The Church were at that time excited to a more lively sense of their duty, by the faithful preaching of a neighbouring minister. He set forth in an impressive manner the folly and ingratitude of those who sleep in time of harvest. They were sensible that something must be done, but they did not know how to perform it. In the mean time conference meetings became very much crowded; they were solemn and interesting; but there were none of the brethren who had been accustomed to come forward and address the throne of grace in the presence of the ungodly, and exhort sinners to repent. They were as sheep without a shepherd. They engaged in the work with a trembling hand. They did not dare to keep silence, and yet they feared they should not discharge their duty in such a manner as to recommend religion to unbelievers. At one meeting there was read an account of the religious revival in Lenox, Massachusetts. The people inquired with great solicitude whether these things were so. The subject was new to them. They sought for information with eager curiosity. They were ignorant of what God had been doing in our land. It appeared as if they

had never once reflected that 'except they were born again, they could not enter into the kingdom of God.'

On the evening of New-Year's day a certain class of the youth attended a ball in the village, and there was a conference at the same time. These were appointments very diverse in their nature, and many of the youth had severe struggles in their minds in determining at which place they should attend. It was a critical period. They halted between two opinions. They hesitated whether to serve God or Baal. On the one hand Satan tempted; on the other conscience remonstrated. On the one hand they were solicited by their evil propensities to go and enjoy the pleasures of mirth, and the recreations of the ball-room; on the other they were invited by the influences of the Holy Spirit to turn from vanity, and prepare to meet their God. It was emphatically a sealing time. Life and death were set before them, and it was an exigence which called upon them to act decisively. Some who had made preparation, and were resolved to go to the place of recreation, afterwards began to hesitate. One young man particularly, who had been uncommonly impetuous in the pursuit of vanity, was deeply convicted of his sin the very day of the appointment. And even after they were assembled, some were so much affected and so greatly distressed on account of their conduct, that they left the ball-room and sought relief in tears. Thus there was a striking contrast between the different pursuits of the youth. The occasion excited public attention to a very considerable degree, and we have reason to believe that the event was favourable to their highest interest.

From this time the work became general. It was deep, rapid, and irresistible. There was scarcely a thoughtless mind in the whole village. Business was in a great measure suspended. They exchanged their usual employments for the service of God. Religious meetings were attended almost every day in the week. Saints were vigilant and active, their faith was strong. Their zeal was not enthusiasm, but it was an *ardent* zeal, and they felt as if they had much to do. They seemed to possess in an eminent degree that which may be denominated *religious action*, which will always be manifested more or less in seasons of revival. They were not discouraged by the unbelief or obstinacy of others. The sovereign power of God communicated energy to their entreaties. With trembling and affectionate concern they went to their ungodly friends, who were distinguished for profligacy and infidelity, and conversed with them about Jesus Christ, the Saviour of sinners. It was an unnatural and unwelcome theme, but they were not ashamed to introduce it. Impenitent sinners were astonished and alarmed. Many of them had never witnessed such a scene before. They were seriously impressed with a sense of their wickedness. They saw that their whole lives were one continual departure from God, and that the mercy which could rescue them from ruin would be infinite. They did not esteem sin to be a slight evil, or a kind of infirmity which deserved the compassion of

God. They frankly confessed their guilt, and the deep depravity of human nature. They saw that they were justly condemned by the Divine law; that they could not justify themselves by their own merit; and that nothing but the blood of Christ could purchase their redemption.

Although it may be said that the majority of those who are the subjects of this work are youth, yet it is by no means confined to them. The moralist has been brought to acknowledge the insufficiency of mere morality. There was one man particularly, who was often referred to as a standard. It was a remark frequently made by the impenitent, that if *this* man became a Christian, religion was necessary for *them* also. But this man, we trust, became a Christian. Two others also, who had for a long time advocated the doctrine of Universal Salvation, renounced their error, and became the trophies of Divine grace.

There were some who had a very deep and overwhelming sense of their guilt. The penalty of the Divine law was set home to their consciences with great power. They felt themselves to be under the condemnation of the law, and they were miserable. Their distress was extreme. Nothing that was said to them could engage their attention or lessen the anguish of their minds. But at the same time they possessed their reasoning faculty entire. It was not a senseless melancholy, or an obstinate despair. It was not infatuation. Their pain appeared to be the result of a genuine conviction of sin. They were disconsolate, because they did not enjoy the presence of God. As soon as they felt the joys of pardoned sin, their darkness was dispelled: they were calm and unspeakably happy.

Upwards of sixty have been added to the Congregational Church in this place, and the Baptist Church has been increased by more than one hundred. Zion has had new accessions of strength: the operation of the Spirit of God has been very conspicuous. In this place, which was once the strong hold of Satan, there has been a great and unexpected change. Christians have great cause for a lively exercise of gratitude. The resort of vice and infidelity has been converted into an asylum for the church. The wilderness has been made to rejoice, and the desert to bud and blossom as the rose.

Yours, respectfully

ASA MESSER.

Extract of a letter from a gentleman on Shelter Island, Long Island Sound, (N. Y.) to his brother in this vicinity, dated June 2, 1817.

Shelter-Island, within two years past (as perhaps you have heard) has been a scene of the Lord's power and grace. Perhaps a greater moral revolution has seldom been effected in any place. Profane language, drunkenness, gross violations of the Sabbath, and a fearful indifference to eternal things, overspread the island to an alarming degree. Eleven hogsheads of rum were annually consumed by a population not exceeding three hundred! Many of the inhabitants spent the Sabbath in fishing, shooting, or in their

secular employments. These persons are now the serious and humble worshippers of God. One hogshead of rum supplies the demands of the island. The people give a general and serious attendance on public worship. The Church consists of about 60 members, one half of whom are fruits of the "revival;" and numbers have yet delayed a public profession of religion, who in the judgment of charity were the subjects of regenerating grace during that season of refreshing.

Remarks on the foregoing statement.

1. This island had not enjoyed the regular administration of the Gospel ordinances for a number of years. The "pious few" were weak and incompetent to the effort of supporting the ministry constantly among them. They met, however, regularly on the Sabbath at their little Sanctuary, and sometimes found Him there "whom the heaven of heavens cannot contain"—there they prayed, read, sang, and exhorted—waiting under the direction of their elders and deacons for the influences of the Holy Spirit, to give them a Pentecost. They waited not in vain. The Lord came with power. He gave them his blessing. He made the arms of their hands strong, and encouraged their hearts. O that other churches in similar circumstances would "go and do likewise," instead of folding their arms in view of Zion's desolations, and saying, "we can't effect any thing." 'Tis the voice of the sluggard, grating in the ears of the God of Heaven.

2. The wonderful revolution on that little "isle of the ocean" was clearly effected, "not by might, nor by power," but by "the Spirit of the Lord of Hosts," through the instrumentality of those who "abounded," not in gifts of eloquence, but "in the work of faith, in the labour of love, and the patience of hope."

3. We learn why rum-pedlars, and rum-drinking *defenders*, are such mortal enemies to "revivals." Their, "great Diana" is in danger. The craft by which they have their wealth loses reputation. "Some cry one thing, and some another;" but all agree that the temple of Bacchus "must not be despised, nor his magnificence destroyed," lest he be angry, and allow no more wages to his "craftsmen!"

[Recorder.]

BIBLE SOCIETIES.

KENNEBECK BIBLE SOCIETY.

Extracts from the 1st Report, made at Hallowell, 4th June, 1817.

In entering upon the duties of their office, two objects claimed the attention of the Trustees. It was one of those objects to enlarge the list of subscribers; the other, to ascertain by actual inquiry the number of families in the county destitute of the sacred Scriptures; that so far as the funds of the Society would permit, a supply might be furnished proportioned to the deficiency. With these objects in view, a Circular was prepared and transmitted to gentlemen of respectability residing in the various towns of the

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County, in which their aid was requested, both in procuring subscribers, and in obtaining the desired information.

Returns have been, in part, received of subscribers from the following towns viz.—Augusta, Hallowell, Fairfax, Harlem, Malta, Monmouth, Pittston, Readfield, Unity, Vassalborough, Winslow, and Winthrop. The number exceeds a hundred. The amount subscribed is about a hundred and sixty dollars. The sum that has been paid to the Treasurer is sixty-four dollars and thirty-five cents.

But little information has yet been communicated respecting destitute families. It is believed that the number is not small.

In the course of the last winter one hundred 12mo Bibles were purchased for distribution. The Trustees were aware that this was but a small number when compared with the deficiency to be supplied; but in paying even for this small number, purchased at a very low rate, the Treasurer has found the amount of subscriptions already received, insufficient.

Our Society is still in its infancy. But let not “the day of small things” be disregarded. If you trace the mighty river that enriches nations to its source, you find it a little rivulet, running among the hills. “There shall be a handful of corn on the top of the mountains, the fruit thereof shall shake like the forest of Lebanon.”

In our own country the number of Bible Societies has been very considerably increased during the past year. They are to be found in every State in the Union. There are at present nearly 200. Of these, about one half have declared themselves auxiliary to the National Society, organized the last year at New-York. The success of that Institution has already far surpassed the expectations of its most sanguine friends. We do not doubt that Infinite Wisdom designs it to be an instrument of very extensive good.

Hon. Daniel Cony, *President*; Samuel Moody, Esq., *1st Vice-President*; Robert H. Gardiner, Esq., *2d Vice-President*; Daniel Stone, Esq., *3d Vice-President*; Gen. Henry Sewall, *Recording Secretary*; Rev Benjamin Tappan, *Corresponding Secretary*; Hon. Nathan Weston, jun. *Treasurer*; John Sewall, Esq., *Auditor*.

Voted, unanimously, As an additional article to the Constitution, that this Society be *Auxiliary to the American Bible Society*.

‘The Sussex Auxiliary Bible Society,’ (New-Jersey,) was instituted in May last. It is a Branch of the New-Jersey Bible Society. After supplying with Bibles the destitute in Sussex County, the residue of its funds is to be paid to the parent Society of the State, to aid in disseminating the Holy Scriptures along its borders, and in remote places where they may be wanted.

The concerns of the Institution are conducted by a Board of 23 Managers, assisted by agents appointed by the Board in each township of the County, who collect subscriptions and distribute Bibles, and account therefor to the Managers.

The contribution of one dollar annually constitutes a member, and fifteen dollars a member for life.

OFFICERS. John Linn, Esq., *President*; Peter D. Vroom, jun., *Cor. Secretary*; Samuel Johnson, of Newton, *Treasurer*.

MARINE BIBLE SOCIETY OF NEW-HAVEN.

At a meeting of a number of gentlemen of various religious denominations, convened agreeably to notice at New-Haven, (Conn.) on the 4th of July instant, a *Marine Bible Society* was formed, auxiliary to the Marine B. S. of New-York.

Every person subscribing one sixteenth of a dollar per month becomes a member of the Society; and ten dollars, a member for life.

Every subscriber is entitled to the amount of his subscription in Bibles at cost, provided it be equal to the amount of one or more copies. The business of the Society to be conducted by a President, 4 Vice-Presidents, a Treasurer, a Secretary, and 20 Managers; five of whom to be a quorum to transact business. The annual meetings to be held 1st of April.

Elias Shipman, Esq. *President*; Mr. Elihu Sandford, *Treasurer*; Mr. Timothy Bishop, *Secretary*.

COLONIZATION OF PEOPLE OF COLOUR.

On Tuesday, July 8th, a number of gentlemen in *Baltimore*, pursuant to public notice assembled at the church of Dr. Inglis, to take into question the propriety of forming a society for the colonization of the blacks, auxiliary to the society already established at Washington for that purpose. Colonel Howard was called to the chair, and John Hoffman, Esq. appointed Secretary. The business was then opened by reading sundry communications from the Society at Washington, explaining the progress already made in this interesting work. A correspondence it appeared had already been opened with several individuals, (Thomas Clarkson, Mr. Wilberforce, and others,) who have rendered their names illustrious in the service of humanity. This correspondence was directed to one object, and that was to ascertain what part of the African coast would be the most suitable place for the establishment of the contemplated colony. The province of Sherbro was proposed as combining many advantages—it was surrounded by petty sovereigns, of dispositions mild and pacific—it was free from the claims of any European power, and might be purchased of the natives at a fair valuation. The General Society had already appointed an agent to proceed to the coast of Africa, to make all necessary inquiries on this subject, to enable the Society to report to Congress at the next session of that body.—Francis Key, Esq. arose, and in a speech that enlightened while it warmed, delineated the future grandeur and importance of the objects in view. The orator said that he delighted to contemplate the day as not far distant, when we should behold this colony surrounded with all the blessings of civilization—the spires of temples glittering in the sun—the har-

hours shaded by the snowy wings of departing or of returning commerce—the hum of industry resounding in the streets—and when it was asked what nation had been the parent of such multiplied blessings, the natives would reply,—pointing to the emblem of our sovereignty,—the nation with the star-spangled banner. The enthusiasm produced by the orator's discourse was now made manifest. ~~and it was at once resolved to form an auxiliary society—a motion was made to adjourn for the purpose of appointing a committee to draft and to report a Constitution at the next meeting—the Society would not consent to this—a Constitution was formed upon the spot, and a Committee is appointed by the Chairman to visit every ward and to obtain signatures. It appears that the President and all the heads of departments have pledged themselves to render all the assistance in their power, both personal and official.~~

FOR THE CHRISTIAN HERALD.

Lines addressed to a youth far gone in a consumption.

Dear youth, my bosom bleeds for thee,
 When thus thy faded form I see,—
 So young—and yet so near the grave !
 And is there none hath power to save ?
 Is there no radiant beam on high
 To light again that languid eye ?
 To cause that cheek again to bloom,
 Now clad in livery of the tomb ?
 Yes, brother, yes, thy Saviour God
 Can soon remove thy sharpest pain,
 In love withdraw his chast'ning rod,
 And give thee health and joy again.
 Or, if it be his righteous will
 That thou should'st yet these sorrows bear,
 And suffer pain and sickness still,
 He bids thee cast on Him thy care.
 Tell then to Jesus all thy woes,—
 Jesus, who once on Calv'ry bled ;—
 Go, at his feet thy wants disclose,
 And on his bosom rest thy head :
 For he will hear the mourner's cry,
 His Spirit will sweet comfort bring,
 His gracious help is ever nigh,
 His love's a never failing spring.
 Oh, turn thine eyes from earth to heav'n,
 And fix thy trust on Him alone ;
 He will pronounce thy sins forgiv'n,
 Thy ransom'd spirit he will own.
 Then what on earth hast thou to fear,
 If Israel's God thy steps attend ?
 He'll smooth thy bed of sorrow here,
 And be, in death, thy guide and friend.

CHRISTIANA.

THE CHRISTIAN HERALD.

Vol. III.]

Saturday, July 26, 1817.

[No. 18.]

AFRICAN MISSION.

A letter has lately been received from Mr. Ebner, the missionary employed at AFRICANER'S KRALL, dated Aug. 28, 1816, from which the following extracts are made:

'Very interesting must be the good news from the shores of Africa to you, and to every one who loves the Lord Jesus and his word—very interesting, that so many sinners are converted to Christ our beloved Saviour, whose arms are still stretched out to embrace them, and that Africa is also stretching out its desiring hands to their blessed God and Redeemer. I never found the word so impressive on the hearts of my hearers as since I have been here with Airicaner. The Spirit of God works with power upon their hearts. I am astonished; I cannot describe what I have experienced since I came hither.'

Mr. Ebner then refers to the conduct of a person of influence, who had once been friendly, but had not only refused to attend the preaching of the word, but had used his influence to prevent others, and whose hostility was greatly feared. The missionary, however, after fervent prayer to God for success, went to the residence of that person, accompanied by four of his pious people, when, by the blessing of God on his prayers, preaching, and conversation, the adversary was softened, and became a friend. On which Mr. Ebner says, 'Thanks be to God for his almighty assistance. He is the Governor of the world, the ruler of our hearts, the friend of needy sinners, and their helper in all their distresses! We have seen his hand. God our Saviour has been with us, and strengthened us; and if he be for us, who can be against us?'

The converted natives, around Mr. Ebner's residence, thus express themselves:

'In Jesus we find all our life, comfort, joy, peace and happiness. Without Jesus we cannot live: were we to be again without him, we should lose our immortal souls. There is no refuge, nor help, nor rest, nor salvation, but in our gracious Redeemer.'

'I find, by constant experience, that nothing makes so much impression on the hearts of my hearers, as speaking to them of the dying love of Christ—what he did for poor sinners—his great patience, and long suffering; that breaks their hearts—that melts them into tears; so that old and young frequently cry out, "Jesus, help us!"'

Mr. Ebner speaks of several meetings held about Whitsuntide, in which the people were deeply affected, much in the same manner as was related of the people at Bethelsdorp a few years ago; many weeping, some falling prostrate on the ground, and others uttering strong cries; so that he was sometimes obliged to desist from speaking. On one occasion he says, 'When I was pronouncing

the blessing of the Lord on three persons who had been baptized, a general weeping commenced : all went out, one by one, and I was left alone, (like our Lord, John viii. 9.) I stood amazed, saying to myself, what meaneth this ! When I returned to my house, I found some of them praying, others with their eyes fixed on the ground, and others lay upon it as if they were about to expire. But it is impossible to describe the scene ; he who never saw such a one cannot form an idea of it, and probably some will not believe it. And because similar circumstances occurred elsewhere (meaning at Bethelsdorp) I was unwilling to write this, fearing that some would discredit the relation ; yet, on second thoughts, I determined to write the truth. You, my dear fathers, will doubtless rejoice ; and how would it gladden your hearts could you see and hear these poor people offering up their prayers with burning zeal.

It may be expected that these converts, so lately rude and untaught savages, will express themselves in a manner very different from ours ; but the following are remarkably striking, while perhaps they will extort a smile :

Old Africaner thus expressed himself :—‘ I am glad that I am delivered, I have long enough been the horse of the devil, who employed me in his service ; but now I am free from his bondage. Jesus hath delivered me, him will I serve, and with him I will abide.’ Now, like Anna, who departed not from the temple, he does not omit attendance on any religious service.

Some of the converts thus describe the heart of man : ‘ Our heart, say they, is, by nature like a *Tendeldoos*, a tinder-box. When the box is shut, there is no life in the tinder ; but as soon as we open the box, and strike with the flint and steel, the sparks enkindle the tinder. Thus is our heart, by nature, shut up like the box, and dead in trespasses and sins ; but when the Spirit of God comes, he opens the heart, takes away the cover, and kindles it with his heavenly sparks.’

They also allude to the custom of serpents. ‘ When the serpent creeps out of her old skin, she forsakes also her old hole, and never returns to it again ; thus, say they, we must skin off our old sins ; creep out of our old state ; live a new life ; and never more return to our former state.’

Mr. Ebner says, he has now about fifty hearers, and about thirty attend the school ; but he has reason to expect a considerable addition ; others, before referred to, having been kept back. ‘ If you could see, says Mr. E. the great hunger and thirst of the people for the word, you would heartily rejoice. I can almost say, with our Saviour, ‘ Where much is forgiven, they love much ;’ and with the apostle Paul, ‘ Where sin abounded, grace doth much more abound.’

Whoever recollects that on this spot, where Africaner was once the terror of the surrounding country, a Christian church is established, will heartily rejoice and give glory to God.

MISSIONARIES ON THEIR WAY TO OTAHEITE.

Messrs. Orsmond and Barff, Missionaries to Otaheite, arrived at Rio Janeiro on the 16th Sept. after a voyage of ten weeks, having sailed from Cork harbour, Tuesday, July 9, after being detained there nearly four months, waiting for convicts, &c.

The convicts were, for a time, much disposed to mutiny; but were, by degrees, brought to behave better. As soon as the missionaries had opportunity, they began to instruct the prisoners. They distributed many tracts among them, which were thankfully received, and read with avidity. 'These, said some of them, will employ our time, and keep us from mischief.' Several discovered a readiness to learn to read. At length several classes were formed. "Nearly thirty, (says Mr. O.) read the New-Testament in classes, others are spelling, some are writing, and others cyphering."

Mr. Orsmond frequently read prayers and preached to the people between decks, while Mr. Barff read prayers and preached to the guard, &c. on deck. The men appeared to be very thankful for this attention to their spiritual interest, and some applied for the solution of doubts or difficulties which had occurred to them. In some of these cases, Mr. O sent them notes, referring to several texts of scripture, which he requested the inquirers diligently to examine.

Mr. O. observes, that it is necessary missionaries should be well acquainted with the evidences of Christianity, and prepared to give satisfactory reasons for the faith to those skeptics, which are every where to be met with. He also remarks, that he made it a rule to leave the dinner table as soon as he conveniently could; judging that religious subjects require more attention and reverence, than can generally be expected, while the glasses are frequently emptied and filled; 'and in this opinion, says he, I am strengthened by Bishop Butler.'

Among the convicts were, it seems, one person intended to have been a priest, and another person of education who had been an attorney. 'It is a novelty,' he says, 'that I should have these persons assisting me, in making extracts from Leland, Butler, Paley, Wardlaw, Chalmers, and Hogue, on the evidences of Christianity.'

WESLEYAN MISSIONS.

The Committee, during the last year, have sent out 19 additional missionaries, viz. 4 to Ceylon, 1 to Bombay, 1 to the Cape of Good Hope, 4 to the West Indies, 2 to Nova Scotia, 3 to Newfoundland, 1 to Quebec, 1 to Gibraltar, 1 to Brussels, 1 to France: making the whole number employed in foreign stations, under the direction of the Methodist Conference, 80.

Twelve preachers, stationed in English circuits, have offered themselves as foreign missionaries, exclusive of those who had acted only as local preachers; several of these have already taken their departure for different stations; and the rest wait the call of God, and the direction of their brethren.

NEW ZEALAND.

The Rev. Mr. *Marsden* has performed a most important service to the Church Missionary Society by his visit to New Zealand, the particulars of which we have not room to insert ; but we subjoin his observations on leaving the island.

‘ It was with the most heartfelt satisfaction that I left New Zealand, not having met with the smallest accident, provocation, or insult. I had fully accomplished the object of my voyage, and satisfied myself relative to the true character and disposition of these heathens. I was entirely persuaded that there was no real obstruction to their civilization, nor to the introduction of Christianity among them ; and that nothing more, in respect to human exertions, was requisite, than common prudence on the part of those who might be engaged in this humane and benevolent undertaking.’

Several of the natives, among whom were sons of the Chiefs, accompanied Mr. *Marsden* on his return to Port Jackson. Civilization will, no doubt, be promoted by this measure, and which is the final object of the Society, the introduction of the gospel will be facilitated.

Mr. *Marsden* ascertained that the New Zealanders are all cannibals ; they acknowledge that it had always been their custom to eat the flesh of their enemies, nor did they appear to have any idea that this was an unnatural crime. When Mr. M. expressed the abhorrence in which this practice was held by himself and all Europeans, they were surprised ; it appeared to them no more than hanging a criminal does to us ; but when Mr. M. represented to Shung-hee, a man of high authority, that it was a barbarous and inhuman custom, and a foul disgrace to their nation, he assured him that it should be discontinued.



BURMAH MISSION.

[The following letter from the Rev. A. Judson, missionary at Rangoon, is not of so recent a date as some others from that quarter ; but as it gives a succinct account of the first Protestant undertakings to diffuse the light of the Gospel among the benighted inhabitants of the Burman Empire, and as it derives peculiar interest in this country from its commencing the history of the first American missionary establishment in that part of the world, we presume it will be acceptable to our readers.]

Rangoon, September 6, 1815.

REV. AND DEAR SIR,

Yours of July 1st and 10th, 1814, with a copy of the proceedings of the Convention, came to hand yesterday. They have inspired us with new life, and filled our hearts with gratitude and praise. Great is the favour which God has shown the churches in the United States, in exciting them so generally in behalf of the heathen world. He that watereth shall be watered himself. I

thank the Board of Foreign Missions for the notice they have taken of me, and accept with gratitude the appointment to be their missionary; assuring them that I derive from this new connexion much encouragement, and additional inducements to be diligent and faithful in missionary services. Nor would I forget to be grateful for all favours that have been shown my beloved brother Rice, and for the many friends that have come forward to patronize him in every part of the Union. We have sometime, during his long absence, and our ignorance of his situation, been ready to fear that he would be unable to rejoin us, and be forced to direct his attention to some other sphere of Christian labour. But our hopes are now revived; and especially since we have received intelligence of peace, we are daily expecting his welcome return.

A slight sketch of our movements, particularly at the time of our coming to Rangoon, I now submit. After a mournful separation from brother Rice at the Isle of France, in March, 1813, we remained there about two months, waiting for a passage to some of the eastern islands, not venturing at that time to think a mission to Burmah practicable. But there being no prospect of accomplishing our wishes directly, we concluded to take passage to Madras, and proceed thence as circumstances should direct. We arrived there in June, and were immediately informed of the renewed hostilities of the Company's government toward missionaries, exhibited in their treatment of the brethren both at Serampore and Bombay. We were, of course, reported at the police, and an account of our arrival forwarded to the supreme government in Bengal. It became, therefore, a moral certainty that as soon as an order could be received at Madras we should be again arrested, and ordered to England. Our only safety appeared to consist in escaping from Madras before such order should arrive. It may easily be conceived with what feelings I inquired the destination of vessels in the Madras Roads. I found none that would sail in season, but one bound to Rangoon! A mission to Rangoon we had been accustomed to regard with feelings of horror. But it was now brought to a point. We must either venture there, or be sent to Europe. All other paths were shut up; and thus situated, (though dissuaded by all our friends at Madras,) we commended ourselves to the care of God, and embarked the 22d of June. It was a crazy old vessel. The captain was the only person on board that could speak our language, and we had no other apartment than what was made by canvass. Our passage was very tedious. Mrs. Judson was taken dangerously ill, and continued so until at one period I came to experience the awful sensation which necessarily resulted from the expectation of an immediate separation from my beloved wife, the only remaining companion of my wanderings. About the same time, the captain being unable to make the Carnicobar island, where it was intended to take in a cargo of cocoanuts, we were driven into a dangerous strait, between the little and great Andamans, two savage coasts, where the captain had never been before, and where, if we had been cast ashore, we

should (according to all accounts) have been killed and eaten by the natives. But as one evil is sometimes an antidote to another, so it happened with us. Our being driven into this dangerous but quiet channel brought immediate relief to the agitated and exhausted frame of Mrs. Judson, and conducted essentially to her recovery. And in the event, we were safely conducted over the black rocks which we sometimes saw in the gulph below, and on the eastern side of the islands found favourable winds, which gently wafted us forward to Rangoon. But on arriving here other trials awaited us.

We had never before seen a place where European influence had not contributed to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon as we approached was quite disheartening. I went on shore just at night to take view of the place, and the Mission-house; but so dark, and cheerless, and unpromising did all things appear, that the evening of that day, after my return to the ship, we have marked as the most gloomy and distressing that we ever passed. Instead of rejoicing, as we ought to have done, in having found a heathen land, from which we were not immediately driven away, such were our weaknesses that we felt we had no portion left here below, and found consolation only in looking beyond our pilgrimage, which we tried to flatter ourselves would be short, to that peaceful region where the wicked cease from troubling, and the weary are at rest. But if ever we commended ourselves, sincerely and without reserve, to the disposal of our heavenly Father, it was on this evening. And after some recollection and prayer, we experienced something of the presence of Him who cleaveth closer than a brother; something of that peace which our Saviour bequeathed to his followers—a legacy which we know from this experience endures when the fleeting pleasures and unsubstantial riches of the world are passed away. The next day Mrs. Judson was carried into the town, being unable to walk, and we found a home at the Mission-house, though Mr. Carey was absent at Ava. We soon began to find that it was in our hearts to live and die with the Burmans. We gradually became reconciled to the place; and from a conviction of the superior importance of this to any unoccupied station, and a hope that, notwithstanding the frightful accounts we had received, we should find it practicable to remain, we were induced to pitch our tent. We applied very soon to the study of the language; and in this we have been closely engaged to the present time, a period of about two years, so far as Mrs. Judson's health and my numerous interruptions have permitted.

The Burman empire (so called) comprises the former kingdoms of Arracan, Ava, and Pegu, whose sovereigns have been displaced by the celebrated Alompra, the founder of the present dynasty, or by successors. This, and some adjacent countries, have sometimes been termed Indo-Chinese nations, as situated between India proper and the empire of China. The emperor is an absolute monarch. He is regarded as the sole lord and proprietor of

life and property in his dominions ; and without the concurrence of any, his word is irresistible law. Under an unenlightened government, perfectly despotic, every thing is, of course, very precarious. It therefore becomes a missionary in this place to be peculiarly prudent and cautious. One unadvised step might excite some ill-grounded suspicion, and plunge all in ruin.

Rangoon, which together with the adjacent country is governed by a viceroy, is situated on one of the outlets of the Great Irrawaddy river, about thirty miles from the sea. It is the port to which Europeans most frequently resort, and contains a population of about 40,000.* Some of the inhabitants are of Portuguese extraction, and have two or three churches and priests. The Armenians also have one church. There are only four or five English or French people, and not one settled family. The Mission-house is built about half a mile north of the town, in the midst of woods. We are surrounded on all sides with pagodas, or rather monuments, (some of immense structure,) raised in memory of Guadama, the last Boodh, or deity.

The first Protestant missionaries who visited this country were Messrs. Chater and Mardon, of the Serampore connexion, in the year 1807. Mr. Mardon, after a trial of a few months, declined engaging, and Mr. Chater was joined by Mr. F. Carey. Some time after, Messrs. Pritchett and Brain arrived from the London Society. Mr. Brain died, and the other missionary, after a year's residence, removed to Vizagapatam. Mr. Chater remained four years, and had made considerable progress in the language. A copy of his translation of Matthew, in his writing, is now with me ; a part of which, revised by Mr. F. Carey, has been printed at Serampore. How far he had proceeded in the other Gospels, I do not exactly know : but at length he relinquished the Mission and removed to Columbo in Ceylon. Some time before my arrival, a young man belonging to the church in Calcutta had joined Mr. Carey ; but after a few months he also quitted the place. When I arrived, Mr. Carey was at Ava, whither he had been summoned by the emperor. After his return I had some connexion with him for about a year, though he was at Rangoon but very little. At one time I had some thought of accompanying him to Ava ; but a merciful God ordered otherwise. He left us a year ago with his family. Since that he has accepted an appointment under the Burman government, and announced to me and the brethren at Serampore, that he has relinquished the ministry. He is now in Bengal. Whether he will ever do any thing in a missionary way is quite uncertain. Brother Ward, however, has just written to me that they hope to get Matthew through the press before Felix leaves. Thus of seven missionaries who have visited the country in about as many years, I am the only one remaining. I have at present no hesitancy concerning the path of duty. We have long been thankful that God has brought us to this place. The field of la-

* Not 20,000, as I by mistake wrote elsewhere.

hour is very great, and the prospect of usefulness as good, as can be expected in such a country, and under such a government. The hearts of all are in the hand of God, and here is all our hope.

I have hitherto received pecuniary supplies from the Serampore brethren, whose kindnesses have laid us under great obligations, and whose communications have been peculiarly grateful to us in our solitary situation.

In the preceding I have mentioned some things which are already well known; but thought it not improper in my first communication to the Board to state them in connexion.

Mrs. Judson has lately returned from a voyage to Madras, which she took in quest of medical aid, and is greatly benefited. She unites with me in expressions of gratitude and respect to our honoured patrons. I remain, Rev. and dear Sir,

Your missionary and servant for Jesus' sake,
A. JUDSON.

REV. Wm. STAUGHTON, D. D. Cor. Sec. }
of the Baptist Board of Missions. }

Extract of a letter from the Rev. Mr. Hough to the Baptist Board of Foreign Missions; dated Serampore, June 4, 1816.

REV. AND DEAR BRETHREN,

We came to this place the third day after our arrival at Calcutta. We were met by the whole mission family, with the utmost cordiality, and have been very comfortably and happily situated.

Since I have been here two letters have been received from brother Judson; the first in April, informing Dr. Carey that he wished to have some small tracts printed, and inquiring whether it could be done at Serampore. It was instantly advised by the brethren that it be done at Rangoon, and that a press, types, paper, &c. be taken round with me. The circumstance of the arrival of such a letter just at the time of my coming but, has in some measure strengthened me to pursue the way in which I before walked with some trembling. The brethren have begged our acceptance of a press, &c. as a gift.

The second letter from brother Judson was dated the 7th May, and received the last of the month; it consists of the language of grief and affliction, having a few days previous buried their only son, eight months old. They continue to be in health.

To maintain a station at Rangoon is attended with considerable expense, but considered to be a very important one. For if the Cross of the Redeemer can be substantially planted there, of which there is at present a prospect, the benefits of it will undoubtedly be diffused far into the interior of the country, and the country of China may not improbably, in the lapse of a few years, feel the influence of the Gospel extending from the two points, Serampore and Rangoon. Should the Lord incline the hearts of the rulers of Burmah to be favourable, or even indifferent to the undertaking, it requires only inflexible determination and perseverance on our part to surmount the common barriers of Paganism.—“By our God

we can leap over a wall;" and "now we live, if ye stand fast in the Lord."

Dear brethren, "pray for us;" and while this favour is solicited, it is not to put you in remembrance of us, believing from the heart that you cannot forget us, but to tell you that we feel as though your prayers, and those of all praying people, would help us much in the work of the Lord.

Yours in missionary bonds,

GEO. H. HOUGH.

THE NEWARK MITE SOCIETY

Held their first Annual Meeting on Monday the 30th of June; at which time the following officers were elected for the ensuing year:

Archibald Woodruff, *President*; Calvin S. Crane, *Vice-President*; William Garthwait, *Secretary*; William Munn, *Treasurer*.
DIRECTORS. Caleb P. Wilson, Benjamin Olds, William W. Miller, George Carter, Calvin Baldwin, Benjamin Leveridge, Martin Moses.

Voted, That the thanks of the Society be returned to "*A friend of the heathen*," for the liberal donation of *twenty-five dollars*.

The following is an extract from the Report made to the Society by C. S. Crane, late Secretary.

Fellow Mortals!

"We are called this day to contrast the situation of a people enjoying all the rich blessings of the Gospel of peace and pardon, with those of benighted nations who are bound under the iron fetters of ignorance and superstition;—an American Town, in which the worship of the one living and true God is known; where Bibles, sacraments, prayer meetings, and sanctuary opportunities are multiplied; with Heathen villages, in which there is not a temple dedicated to the worship of Him who is King in Zion. Did our munificence extend only to relieve their temporal wants, to cultivate and enrich their neglected minds, and to meliorate their degraded condition, by imparting to them more fully the blessings of civilized life, it would claim our liberal charity. But we fix our hopes on a more glorious object, the salvation of their souls.—All Christendom is engaged in the same interesting cause. Kings and Princes forget their former party feelings, which have given rise to bloody wars, and unite in this first and most praiseworthy of all achievements.

The special object to which the funds of this Society are to be exclusively appropriated, is the education of Heathen children in India.

Reason and experience remove all doubt as to the propriety of this attempt.

From the Treasurer's account the following statement is taken.

Received by subscription, \$104 97. By donation, \$14 50.

One hundred dollars have been forwarded to the Treasurer of the American Board of Commissioners for Foreign Missions.

The present number of members belonging to this Society is about 190; and the sum due on subscription upwards of \$100.

One year has elapsed since the formation of this, and the Female Mite Society of Newark, whose funds are appropriated to a similar use. We have not had much increase latterly, yet the unexpected success that attended the exertions of a few individuals at the time of our first organization, deserves particular remembrance. The propriety of having a Society of this nature, and the happy consequences that might follow to thousands, was suggested by our faithful Pastor on a Sabbath in June last. On Monday succeeding a Constitution was drafted, and several put in immediate circulation. I am told by those who solicited in its behalf that they seldom met with a refusal. This circumstance is mentioned to excite our gratitude, and stimulate us to renewed activity. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper either this or that, or whether they shall be both alike good." It is interesting to see so many just beginning to act for eternity, distinguish their early years by commiserating the unhappy condition of their suffering fellow creatures. Yes, my young friends, while you kneel with your pious parents around the domestic altar, to adore God your Creator, Preserver, and Redeemer, they may be repeating some unmeaning form to a block of wood or stone. While you enjoy the opportunity of going to school, and of improving your mind in useful knowledge, remember thousands of children in Heathen lands are growing up in ignorance, and are blinded with superstition.

While you hear the Gospel preached and have the daily means of religious instruction: O think of your equals in age who have never heard of Christ, the only Saviour from sin and death. They are taught their idol gods can save them—you read in the Bible, "except a man be born of water and of the Spirit he cannot enter into the kingdom of Heaven."

It is ascertained that the members belonging to this Society below the age of fifteen years, would have of themselves a sufficiency of funds to educate one Indian youth. Let us then indulge the pleasing hope that God would call this youth whom you had been the honoured instruments of educating, to preach the unsearchable riches of Christ.

He goes forth a Herald of the Cross, inviting rebels to return to the standard of their lawful King and Sovereign. A power from on high convinces them of sin, righteousness, and a judgment to come. Trembling, and truly convinced of their awful situation, they lay down their rebellious weapons, and are made willing subjects in a day of God's power. Can you duly estimate the good that may follow your exertion? You may trace the subject through time, but eternity, eternity, can only unfold the joys of Heaven, and the miseries of an endless state of despair. Then instead of becoming indifferent, will you not be inspired with a still greater degree of benevolence, and endeavour to enlist your young companions in the same highly important cause? and in so doing may you and your services be owned and accepted through the interceding merits of Christ our Redeemer.

SPEECH OF MR. JOHN GRISCOM,

*A member of the Society of Friends, at the late Anniversary Meeting
of the American Bible Society.*

It is with much diffidence that I venture to ask leave of the Vice-President and of this large assembly of my fellow citizens to make a few brief remarks on the interesting subject which has brought us this day together, and to introduce a motion, resulting both from personal regard and from a sense of public obligation.

The cause which has been espoused by this Society I consider as of vital importance to the happiness of man. Neither my reading, nor other means of information, have made me acquainted with the existence of any people among whom the comforts, the refinements, and the virtuous endearments of life, have been enjoyed to any great extent, that were not influenced by motives, or governed by principles, which are strongly inculcated in the sacred volume. In what other book, in what code of morals or system of ethics, not founded on the precepts of the Bible, do we find the depravity of human nature so faithfully delineated as to present a picture, the fidelity of which is verified by the daily experience of every child of Adam? And where is the remedy for those evils to be found, but in the sources pointed out in the inspired page? It is alone in this volume, and more especially in the precepts and instructions of our Divine Master, that the selfishness of man and the hardness of the human heart are shown to be the springs of moral evil, the root of that corrupt tree which sheds its baneful influence not only over the desert but over the gardens of human delight, and embitters the waters of life. But the healing balm for all those wounds is here also poured forth. We are emphatically taught that the only sure bond of happiness, even in this life, is the love of God and the love of man. The essence of the Christian spirit is love. It was this that prompted creation, and it was this that planned the means for man's redemption and eternal bliss. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

From these and other considerations, I believe, in common with my fellow professors, that the sacred pages "are worthy of preference to all other books in the world. For they are the words, sayings, and testimonies of God, Scriptures of truth, divinely inspired writings, containing the judgments and statutes of the Lord, and the magna charta of his church." But yet, my friends, have we as members of this Society, as Christians influenced by the love of the Gospel, fully discharged our duty by simply distributing the Bible? Invaluable as it is in itself, we shall all admit, that like every other gift of Providence, it is liable to be misused and grossly perverted. I trust we shall all admit that it cannot be thoroughly understood, and that its precepts will fail in their efficacy unless the perusal of them be accompanied with the reduction of our own will, with a measure of that holy influence upon the heart, which qualified the sacred penmen themselves to become

the vehicles of inspired truth. To the careless and indifferent mind the sublime doctrines of Scripture remain bare of edification. To the cold heart of skepticism the mysteries of revelation are sealed as with bars of iron. But when the feelings are softened by the operation of divine love—when that temper is produced which characterises those who are denominated in the Gospel the poor in spirit, it is then that the blessed promises of holy writ, the animating descriptions in the “volume of the book,” become as medicine to the soul. It is then that the pious reader, sensible of the vast importance of the life to come, feels like the disciples on the road to Emmaus, his heart burn within him, while the sacred truths of Scripture are unfolded to his understanding. While this treasure is conveyed, by the efforts of Bible Societies, into the cottages of the poor and the hamlets of the ignorant, is it not therefore very important to remember, that “the preparation of the heart in man, and the answer of the tongue, are from the Lord?”

It is an occasion of deep regret to me, and, I doubt, not to every individual of this audience, who is acquainted, either personally or by reputation, with the venerable President of this Society, that a long protracted course of bodily infirmity deprives us of his presence at this Anniversary. Warmly and zealously attached as he is to the great cause in which we are embarked, it would unquestionably afford him one of the highest of earthly gratifications to have been able to discharge this day the duties of his appointment. Never perhaps was an appointment more fitly or justly made. Possessing a character of the highest respectability, for his years, his religious attainments, his literary acquirements, and the important stations he has filled in the civil institutions of his country, he wisely chose, at a period when most men are still ambitious of worldly honour, to renounce public life, and with it the emoluments of office, to enjoy, in the bosom of domestic tranquillity greater opportunities for exploring the hidden treasures of the sacred pages in their relation to the history of man, and the providences of his Maker. His writings testify his concern for the interests of religion, and for the welfare of his fellow creatures. It was, if I mistake not, while confined within the walls of his chamber by disease, that he suggested the formation of this Society. Thus evincing not only his estimation of the Bible, but his solicitude for the increase of harmony among the various sects of professing Christians. That these excellent principles lay near his heart—that infirmity, and pain, and sickness have not been able to lessen the ardour of his attachment to the dignified cause of evangelical truth, has been most clearly demonstrated by his distinguished gift to this Society, made subsequent to his appointment. This donation has never been excelled on a similar occasion, except perhaps in a single instance of imperial bounty.

I therefore submit the following resolution:

Resolved, That the thanks of this meeting be presented to Elias Boudinot, L. L. D. President of this Society, for his zealous and persevering efforts to form this Institution and promote its interests.

The Editor is indebted to his estimable and obliging correspondent of Bristol (England) for the communication of the following interesting incidents. They speak volumes in favour of Sunday schools—those monuments of the benevolent enterprize which so conspicuously characterizes the present period of Christianity.

Extract of a letter to the Editor of the Christian Herald, dated Bristol 20th May, 1817.

The Rev. T. T. Biddulph, the venerable and excellent minister of St. James' church, (Bristol) lately mentioned from the pulpit, that a boy some years since behaved so ill in the St. James' Sunday school, that neither kindness nor severity appeared to have any effect upon him. After having him before the committee repeatedly, they were very reluctantly obliged to expel him. For several years they heard nothing of him, and had almost forgotten the circumstance. Lately, as an evangelical clergyman, (who was then a teacher in the school) was sitting in his study, in a distant country village, a Sailor knocked at the door. On being admitted, he said to the clergyman, "I suppose you have forgotten me, sir."—"Yes," said the Rev. Henry Poole, "I have, if I ever knew you." "Do you remember a wicked boy named James Saunders?"—"Oh yes," said he, "I have cause to remember him; he gave me uncommon trouble and anxiety. What do you know of him?" "I am the lad!" "You are grown so, and so altered, I could not have believed it.—Well, James what account can you give of yourself?" "A very sorry one, Sir:—When I was expelled the School, I left the city, and wandered I scarcely knew or cared where. At length I found myself at the sea side.—Weary of living by lying and stealing, and weary of myself, I got on ship-board; and after sailing in various parts of the world, I was shipwrecked in a hurricane in the Bay of Honduras. After swimming till my strength failed me, I gave myself up as lost. In the middle of a dark night I came to my senses, and found myself on a rock, half covered with water. I looked around and cried out for my shipmates, and found that two of them were circumstanced like myself, every moment expecting a watery grave. For the first time since I left the school, you, Sir, darted into my mind. I thought of your great kindness—my base ingratitude—and some of the sacred truths you took so much pains to fix in my memory, particularly that passage in Numb. xxiii. 9. "*From the top of the rocks I see him.*" In my extremity I looked to the Saviour, of whom I had heard so much, but whom I had so long slighted and despised. I knelt down up to my waist in water, and cried mightily that '*That God would be the Rock of my heart and my portion forever.*' I found your words true, '*That praying breath was never spent in vain.*' On the day breaking, we discovered some pieces of wreck, on which we ultimately succeeded in reaching the shore. Then many precious truths you had taught me from the BIBLE came

fresh to my memory ; though I had almost forgotten, during my career of iniquity, even that there was such a book. I thought, Sir, you would be glad to find that all your care and anxiety on my behalf was not lost : I therefore walked from my ship all this way to thank you in the best manner I can for your former kindnesses to me." Knowing the cunning and adroitness of the lad, Mr. Poole was half inclined to discredit him. He enquired the name of his then captain ; to whom he wrote, and ascertained, that since this young man had sailed with him, his conduct had been so correct and exemplary, that whenever he knew James Saunders was on deck, he made himself perfectly easy, knowing that the duties of the ship would be faithfully attended to. Many months afterwards Mr. Poole received a letter from the captain, saying that poor James Saunders, in a distant part of the world, was seized with a fever ;—that during its progress he sent for the sailors, read to them while able out of the BIBLE, exhorted them to cleave to the Rock of Ages that never moves, to take example by him, though *one of the vilest of sinners*, who had found mercy, and grace to help in every time of need ; and commending them all to JEHOVAH JESUS, he fell asleep in HIM, without a struggle, a monument of saving grace and redeeming love.

The new school rooms which accommodated from five to six hundred children, being in debt to the amount of a few hundred pounds, several gentlemen of the committee, and other friends to the institution, had loaned the money wanted, in sums to suit their convenience, and had received obligations for their respective loans, bearing interest. The next day after narrating the above incident, Mr. Biddulph received from a member of his congregation a letter, inclosing one of these obligations for *fifty pounds*, requesting Mr. B. to burn the same ; as the above anecdote had *amply repaid both the principal and interest of it*. Another of the congregation who held three similar *fifty pound bills*, sent them, with a like request : and when it is generally known, it is expected other benevolent individuals will "*go and do likewise*." Surely this is encouragement for every person connected with SUNDAY SCHOOLS to persevere amidst many discouragements. This case furnishes a signal instance of the prevalence of PRAYER, and of the *utility* of storing the youthful mind with *portions of scripture*, even though it should appear to be casting the precious seed on *stony ground*. It may, in God's own good time, bring forth abundantly to the praise of our adorable Immanuel "God with us," to whom be all the glory. Sunday School Teacher ! "In the morning sow thy seed ; in the evening withhold not thine hand ; for thou knowest not which shall prosper this or that :—when thine head hangs down like a bulrush, and thou art ready to retire with trembling, disgust, or dismay, think of James Saunders : adopt the motto of the Israelites of old—" *Faint, yet pursuing*," and "GO FORWARD," leaning on your Beloved.

A little girl of seven years of age was observed at the Sunday School, weeping. Her Teacher affectionately inquired the cause. She answered, "I am a sinner—a great sinner—I want to know the Saviour of sinners, Teacher: will you show him to me?" The Teacher was confounded and speechless for some time. She knew her inability to comply with the child's request; for she had never sought the Saviour for *herself*. Remorse of conscience, conscious guilt, deep searchings of heart, and fervent prayer succeeded.

Diligent in *reading* and *studying* her BIBLE, and attending the means of grace where the Gospel was faithfully preached, she at length found Him who "*is the chiefest among ten thousand, and altogether lovely*;" and then took her infant pupil in the arms of her faith, entreating the Holy Spirit to pour into her young and tender mind that wisdom from above which maketh wise the simple, and out of the mouth of this babe to perfect praise.

REVIVALS.

Extract of a letter to the Editor of the Christian Herald, dated Ewingville, Christian County, (Ky.) June 20th, 1817.

Dear Sir, as "good news from a far country" is always cheering to God's people, of every name, I will just state, that on the last Sabbath, ultimo, I attended a communion in the bounds of the immediate charge of the Rev. John Barnett, a *Cumberland-Presbyterian* clergyman, where the great head of the Church was manifestly present. This meeting was held in Caldwell County, Kentucky, where the people have but recently paid very little attention to the gospel of salvation. The congregation met on Friday, and encamped on the spot till Tuesday morning. Every day and night during the occasion the glorious displays of divine grace were seen and *felt*. God's people were comforted—sinners were pricked to the heart, and about twenty souls professed, for the first time, to feel Christ precious to their souls—"the end of the law for righteousness"—"the chiefest among ten thousand and altogether lovely." Mr. Barnett settled in that place about eighteen months since; shortly after which God began to revive his work. Since that time more than *one hundred* have professed regeneration. This we call a glorious crop "in these (remote) ends of the earth." On last Sabbath, we had a communion in this place, in my own immediate charge, it was also a Camp-meeting, and attended with equal or superior displays of Divine power. The North wind blew, and the South wind came; sinners were made to cry "what shall we do be saved."—God's people rejoiced "with joy unspeakable and full of glory"—and at least *one score* professed to be taken from the miry clay, had their feet fixed on the eternal rock|Christ, and the "new song, for the first time, put into their mouths, even praises to our God.—

The communion was a most interesting scene. Disciples, of various denominations (all holding however, the radical principles of religion) met at their common Lord's holy table. Heaven seemed to approve, and a most refreshing time from the presence of the Lord was experienced.—

One of those who professed regeneration at the former meeting was a Scotch gentleman, who before professed to be an *atheist*! and who heard but *one Sermon in five years*, previously to the Camp-meeting. God is working wonders in this, and various parts of our guilty world, for which I would call on all the powers of my soul, to say "not unto us, not unto us, O Lord, but -unto THY name be the praise."

EDUCATION SOCIETY OF BERGEN.

On July 7, 1817, the Female Cent Society in the town of Bergen, (N. J.) for educating indigent students for the Gospel ministry, and further to assist the Theological School at New-Brunswick, held in the church their ANNUAL MEETING, which was opened by prayer; and an Address on the nature and design of the Theological Seminary was delivered by the Rev. J. Cornelison: after which the following appointments were made, viz.

Mrs. Elizabeth Gautier, *First Directress*; Miss Maria M. Cornelison, *Treasurer*; Miss Helen D. Gautier, *Secretary*.

Other Directresses:—Mrs. C. Cornelison, Mrs. C. Van Winkle, Mrs. M. Sip, Mrs. M. Vreeland, Mrs. M. Outwater, Mrs. E. Brinkerhoof, Mrs. M. Wright, Mrs. R. Van Ryper, Miss. C. Van Ryper, Miss R. Van Winkle.

They also ordered to be transmitted to the special Treasurer of the General Synod of the Reformed Dutch Church, *one hundred dollars*, which they have collected within the last six months.

CALEDONIA FEMALE BIBLE SOCIETY.

[The following communication was unintentionally omitted to be inserted in our last Number]

A number of female inhabitants of Caledonia, Genessee County, in the State of New-York, viewing with heartfelt satisfaction the progress of the cause of Emmanuel throughout the earth, and desirous of aiding with their mites the diffusion of revealed truth, have formed themselves into a society, to be called "the Caledonia Female Bible Society." It is *auxiliary* to the *American B. S.*

The following ladies were appointed to manage the concerns of the Institution: Mary Karamor, *President*; Sarah H. Stockton, *Secretary*; Ann M'Donald, *Treasurer*.—*Trustees*: Tryphenia Dickenson, Patty Bowen, Catharine Cameron, Delia Morley, and Catharine Hills.

The Board some time since forwarded to the Treasurer of the National Society *Sixty dollars* as their first contribution. [The acknowledgment of this sum was published in No. 16.]

A number of ladies in the City of Burlington, N. J. have sent to the Treasurer of the American Bible Society thirty dollars, to constitute their Pastor, the Rev Dr. Charles H. Wharton, Rector of St. Mary's Church, a member for life of the American Bible Society.

THE CHRISTIAN HERALD.

Vol. III.]

Saturday, August 2. 1817.

[No. 19.]

AMERICAN MISSIONS

The Christian public will doubtless be gratified to observe three large and powerful denominations in this country uniting to form a plan, on an extensive scale, for conveying the glad tidings of salvation to the idolatrous natives and other heathen and anti-christian inhabitants of this western continent, and elsewhere. The undertaking is important, grand, interesting. It commends itself to the best feelings of all who have tasted of the preciousness of the Christian faith, which it is its object to make known to their benighted fellow men. The Missionary Society (of London) acting on liberal and enlarged views of Christian philanthropy, about twenty-two years ago set a noble example in this labour of love to the religious world; and the God of heaven has testified his approbation of their undertaking, by crowning their exertions with abundant success. The endeavour now made in America to imitate, in some good degree, that excellent pattern of benevolent and expansive zeal exhibited by our Christian brethren on the other side of the Atlantic, will in like manner, we hope, meet with the smiles of a gracious Providence, both in exciting our fellow citizens to a cordial, active, and ample, support of this institution, and in making it the instrument of gathering a rich harvest of souls into the kingdom of our Lord and Saviour Jesus Christ.

We copy the following account of the origin of the Society from the *Commercial Advertiser*.

THE UNITED FOREIGN MISSIONARY SOCIETY.

The spiritual condition of the Indians of North America, and of others throughout this continent, has long excited the commiseration of Christians in these United States. No great effort, however, has heretofore been made to relieve their spiritual wants, by a union of different denominations agreeing in the same essential doctrines. Desirous of making such an effort, under a conviction of duty, and in the exercise of faith in the promise of God, the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the General Synod of the Associated Reformed Church, have recommended that a Society be formed in the city of New-York, under the title, and on the principles contained in the following

CONSTITUTION:—

Article 1. This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them; and shall be known by the name of "*The United Foreign Missionary Society.*"

Article 2. The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and anti-christian world.

Article 3. The business of the Society shall be conducted by a Board consisting of a President, six Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and twelve Managers, to be annually chosen by the Society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

Article 4. The Board shall present their annual report to the highest judicatories of the three denominations, for their information.

Article 5. Any person paying three dollars annually, or thirty dollars at one time, shall be a member of the Society.

Article 6. The annual meeting of the Society shall be held in the city of New-York, on the —.

Article 7. Missionaries shall be selected from the three churches indiscriminately.

Article 8. This Constitution may be altered by a vote of two thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations.

For the purpose of carrying this plan into operation, the following persons were appointed a joint Committee by their respective judicatories, viz. the Rev. Dr. John B. Romeyn and Mr. Zechariah Lewis, by the General Assembly of the Presbyterian Church; the Rev. Dr. Philip Milledoler and General Stephen Van Rensselaer, by the General Synod of the Reformed Dutch Church; and the Rev. Dr. Alexander Proudfit and Mr. John Forsyth, by the General Synod of the Associate Reformed Church.

The joint Committee met on the 25th of July, 1817; and after interchanging their credentials, General Van Rensselaer was chosen Chairman, and Mr. Lewis appointed Secretary.

On motion, *Resolved*, that a general meeting of the citizens friendly to the object be convened at the Consistory Room, No. 10 Garden-street, on Monday next, at 12 o'clock, for the purpose of organizing the proposed institution.

The citizens who are friendly to the missionary cause, are therefore hereby invited to attend the General Meeting on Monday next, at the hour and place, and for the purpose above mentioned.

Signed by order of the Joint Committee.

STEPHEN VAN RENSSELAER, Chairman.

Z. LEWIS, Secretary.

Pursuant to the above Notice, a General Meeting of citizens belonging to the three denominations above mentioned, was held on the 28th instant, at the place aforesaid. The Hon. Stephen Van Rensselaer was called to the Chair, and Mr. Zechariah Lewis was appointed Secretary. The business was preceded by prayer. The Constitution above mentioned, was then read; after which, on motion of Rev. Dr. Griffin, seconded by Rev. Dr. Proudfit, it was

Resolved, that the Meeting do approve the design of said Constitution, and do now proceed to subscribe to its funds.

[The Mover and Seconder of the above Resolution, supported it

by excellent Speeches, which we hope soon to have it in our power to lay before our Readers.]

A Committee of Seven was then appointed to make a nomination of suitable persons to fill the offices of the Society for the current year; who, having retired and prepared a list of Officers and Managers, returned and reported the following nomination:—

President.—The Hon. Stephen Van Rensselaer.

Vice-Presidents.—Robert Lenox, Esq.; Henry Rutgers, Esq.; Joseph Nourse, Esq.; Rev. Dr. Ashbell Green; Rev. Dr. J. H. Livingston; Rev. Dr. Alexander Proudfit.

Corresponding Secretary.—Rev. Dr. Philip Milledoler.

Recording Secretary.—Mr. Zechariah Lewis.

Treasurer.—Mr. Divie Bethune.

Other Managers.—Rev. Dr. Edward D. Griffin; Rev. Dr. James Richards; Rev. Dr. J. B. Romeyn; Rev. Gardiner Spring; Rev. Stephen N. Rowan; Rev. Robert B. E. M'Leod; Messrs. Rensselaer Havens; John E. Caldwell; Isaac Heyer; Guysbert B. Vroom; Andrew Foster; Samuel Boyd.

Resolved, that the gentlemen named in the report of the Committee of nomination constitute the Board of Officers and Managers for the current year; and that they meet this evening at 8 o'clock, and afterwards on their own adjournments.

Resolved, that the Annual Meetings of this Society be held on the Wednesday preceding the second Thursday in May, at such place and hour as the Managers may appoint.

Concluded with prayer.

The Meeting was large and respectable.

Intelligence from the English Baptist Mission in India.

The subsequent extracts, containing several facts of a most interesting nature, will, it is believed, be read with lively interest.

To the Baptist Board of Missions in America.

SERAMPORE, June 25, 1816.

DEAR BRETHREN,

We have seen with peculiar joy the attention of our dear brethren throughout the whole continent of America excited to the state of the heathen, who have indeed been given, in the Divine covenant, to the Redeemer for an everlasting possession. The indifference formerly felt respecting the extension of that kingdom which is the subject of all prophecy, of all dispensations, and for the universal spread of which the world itself is kept in existence, is a reflection which ought to cover every one, whose song is "Crown him Lord of all," with confusion of face. We were too long absorbed in the affairs of individual societies, when all the prophecies, and all the promises, as well as attachment to him who is to be called "the God of the whole earth," should have led our devotions to the salvation of the whole world, and filled our contemplations with the delightful scenes on which the mind of Isaiah dwelt with so much rapture.

We rejoice to see the American churches making this a common

cause, and that means have been taken to unite all their energies in the hands of so respectable a body, of pious ministers, &c. We now send our congratulations and most fervent wishes for the success of your efforts. May many thousand souls, each more precious than the whole material system, recovered to a state of endless blessedness, be your certain, ample, and imperishable reward.

Should Divine Providence give you favour in the eyes of the Burman government, as we hope it will, that empire stands in great and pressing need of many more missionaries; and we would recommend you to send, as soon as possible, to other places, as to Siam, Bassein, Ummurapore, Ava, Martaban, &c. By thus confining your present efforts to this empire, the languages of which have, no doubt, a strong affinity, your agents will form a united phalanx. Having an immense people of the same manners, prejudices, religion, and government, as their object; and being near each other, and engaged in the same country, the experience and acquirements of each will come into the common stock, and bear an ample interest. They will be able mutually to give solid and matured advice; and in cases of removal by death to supply the loss of those gone to receive their great reward. We would strongly recommend that *one or more* who may hereafter come out, obtain a competent knowledge of medicine. Perhaps missions in no eastern country need so much all the wisdom, and advice, and mutual help, which missionaries can supply to each other, as, from the despotic and capricious character of its government, that in the Burman empire does.

The attempts of our Society in this empire have ended in the transfer of the mission to brother Judson, and those from you who may join him; brother Felix Carey, our last missionary at Rangoon, having gone into the service of his Burman majesty. Something, however, has been done. A Mission-house has been built; the language has been opened; a grammar printed; materials for a dictionary formed; a small part of the New Testament printed, and a number of copies put into the hands of the natives.

We know not what your immediate expectations are relative to the Burman empire; but we hope your views are not confined to the immediate conversion of the natives, by the preaching of the Word. Could a church of converted natives be obtained at Rangoon, it might exist for a while, and be scattered, or perish for want of additions. From all we have seen hitherto, we are ready to think that the dispensations of Providence point to labours that may operate indeed more slowly on the population, but more effectually in the end: as knowledge once put into fermentation, will not only influence the part where it is first deposited, but leaven the whole lump. The slow progress of conversion in such a mode of teaching the nations, may not be so encouraging, and may require in all, more faith and patience; but it appears to have been the process of things in the progress of the reformation during the reigns of Henry, Edward, Elizabeth, James, and

Charles. And should the work of evangelizing India be thus slow and silently progressive, which, however, considering the age of the world, is not perhaps very likely, still the grand result will amply recompense us, and you, for all our toils. We are sure to take the fortress, if we can but persuade ourselves to sit down long enough before it: "We shall reap if we faint not."

And then, very dear brethren, when it shall be said of the seat of our labours, the infamous swinging-post is no longer erected; the widow burns no more on the funeral pile; the obscene dances and songs are seen and heard no more; the gods are thrown to the moles and to the bats, and Jesus is known as the God of the whole land; the poor Hindoo goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness; the temples are forsaken; the crowds say, let us go up to the house of the Lord, and he shall teach us of his ways, and we will walk in his statutes; the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages, but they come at once "to Him who can save to the uttermost;" the sick and the dying are no more dragged to the Ganges, but look to the Lamb of God, and commit their souls into his faithful hands; the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified; the public morals are improved; the language of Canaan is learnt; benevolent societies are formed; civilization and salvation walk arm in arm together; the desert blossoms; the earth yields her increase; angels and glorified spirits hover with joy over India, and carry ten thousand messages of love from the Lamb in the midst of the throne; and redeemed souls from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the redeemed "unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory;"—when this grand result of the labours of God's servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for naught?—Surely not. Well, the decree is gone forth! "My word shall prosper in the thing wherewith I sent it."

We shall be glad to render you, and our brethren in the Burman empire, every assistance in our power. We have always met the drafts of brother Judson, and have sent repeated supplies, various articles of food, &c. to meet the wants of our dear brother and sister there.

Hoping to hear from you by every opportunity, we are,

Very dear brethren,

Your affectionate brethren and fellow-labourers

In the kingdom of Christ,

W. CAREY,
J. MARSHMAN,
W. WARD.

WE now resume the interesting extracts from the correspondence of the REV. ROBERT PINKERTON, on his late tour in *Russia, Poland, and Germany*, to promote the objects of the British and Foreign Bible Society.

ODESSA, JUNE 27, 1816.

HAVING taken an affectionate farewell of several excellent men in Sympherpole, who, I am persuaded, will zealously labour in the cause of the Tauridian Bible Society; I directed my course straight to Perekop, where the worthy Russian merchant, Belugin, diligently continues his labours to spread the word of God among the Tartars. I did not visit Kazlof on my way to Perekop, as I at first proposed; but left this situation to be occupied by our fellow labourers in Sympherpole, being myself obliged to hasten forward to this place, in order to make an effort for establishing the Cherson and Odessa Bible Societies.

This afternoon we had the pleasure of seeing a large meeting of Noblemen and Merchants, of many different nations and confessions, assembled in a large hall in the house of General Cobley, for the purpose of establishing the Odessa Bible Society. The Meeting was opened, as usual, by a chorus of sacred vocal music, which seemed to spread a degree of solemn delight over the countenances of all present, and prepared them for listening to an excellent and appropriate speech pronounced by the chief Russian Priest, in which he most impressively described it as equally the duty and interest of all present to promote the most christian and philanthropic views of the Russian Bible Society, by forming a Branch of it in the city. The regulations of the proposed Institution were then read and cordially approved. After this, a subscription was opened, and upwards of 2300 rubles were subscribed. The Governor General, Count Langeron, General Cobley, and His Excellency Telimitsky, were elected Vice-Presidents, and a Committee of ten Directors, two Secretaries, and a Treasurer, were all regularly chosen, and the business closed with a song of praise, in which all present seemed most heartily to join. The Odessa Bible Society has thus been founded in a most auspicious manner, and promises to become a great blessing to this flourishing commercial city; which, though it be little more than twenty years since its foundation was laid, already contains 24,000 inhabitants within its gates, and 16,000 are said to inhabit the suburbs and the vicinity. In the neighbourhood of this city there are nearly 30,000 colonists, principally Germans, who are in the greatest need of Bibles. The facilities which this Society possesses, by means of the numerous trading vessels daily entering this port from every part of the Mediterranean, the Archipelago, and the coasts of the Black Sea, for sending the Holy Scriptures into those countries, renders it a most important station for establishing a Depository of the Holy Scriptures in all languages. It has therefore been resolved, that as soon as a sufficient number of copies shall be received from St. Petersburg and Moscow, a sale of Bibles and Testaments shall be opened.

At this present moment there are nearly 300 ships in the harbour, mostly loading with corn. How pleasing the anticipation, that in a very short time, hundreds of these Turkish and Greek vessels which annually visit this port, will not only carry home with them food for the body, but also that spiritual food for the immortal soul which is contained in the oracles of divine truth. Having thus finished my tour along the east coast of Europe, I now direct my course westward, towards Moldavia, where a new scene of usefulness seems already to open before me. Since I left Tcherkask, my efforts and inquiries have been chiefly directed towards the nations of Western Asia, and particularly towards the dissemination of the Holy Scriptures among Greeks, Armenians, Turks, Tartars, and Jews. Most unfeigned thanks be given to Almighty God for the success with which he has been pleased to accompany my exertions, and for the glorious prospect of a wide circulation of the word, by means of the connexions and Institutions which he has enabled me to form.

On leaving Odessa, another class of nations and tribes presents itself to view, inhabiting the countries between the Euxine and the Adriatic, chiefly of Slavonian origin, and all of them in the greatest want of the Holy Scriptures.

QUARANTINE BY DOOBOSARY, JULY 7, 1816.

I am here arrested in the midst of my course, and deprived of the liberty of proceeding further until I have given proof, by holding out the appointed quarantine, in health, that I have not caught the plague during my travels in Moldavia. Let me therefore endeavour to employ one of those lingering quarantine hours, by giving you a few particulars of my efforts in Bessarabia, to promote the dissemination of the Holy Scriptures among the inhabitants of Moldavia, Wallachia, and Bulgaria.

Having witnessed the promising establishment of the Odessa Bible Society on the 27th, I left that flourishing city, two days afterwards, and directed my course towards the famous fortress of Bender; where, having crossed the Dniester, and the Russian frontiers, I entered Moldavia. From Bender I continued my journey over the most fertile and beautiful hill country of Bessarabia, and arrived in Kischenau, its chief town, on the 1st instant. This new capital of the Russian possessions beyond the Dniester, is finely situated on the banks of a small river called Buik, but is very irregularly built. The number of inhabitants is about 15,000, of whom nearly 3000 are Jews. I received a most friendly welcome from the Exarch of Moldavia, Gabriel, a venerable old man, to whom I had letters of recommendation from Prince Galitzin. I took up my lodgings at the house of a Moldavian Nobleman, Krupensky, through whom I soon made the acquaintance of many of the most respectable among his countrymen. From the Armenian, Metropolitan, Gregory, I also met with a very kind and hearty reception. Before my arrival, he had entered into a correspondence with the Armenian Patriarch of Constantinople, on account of the Bible So-

ciety, from whom he showed me a letter just received, in which the Patriarch promises to promote the cause to the utmost of his power. During the several days' intercourse which I had with the Exarch, the Metropolitan, and many others, I was enabled to obtain the most authentic and satisfactory information respecting the state of the Holy Scriptures in Moldavia, Wallachia, and Bulgaria.

There never have been more than *two* editions of the Wallachian Bible printed; the first, in Bucharest, in 1788, and the second, in the town of Blaje, in Transylvania, in 1795. Few copies of the last edition have ever reached these quarters: and the want of Bibles among the Moldavians is so great, that the Exarch assured me, that he believed not *fifty* Bibles were to be found in all the 800 churches belonging to his diocese. With a view, therefore, to relieve in some measure, this lamentable scarcity of the word of God, I have made arrangements for printing 5000 Bibles in the language of Moldavia and Wallachia, at the printing office of the Exarch, which has been but lately established. The Committee in St. Petersburg will, it is to be hoped, furnish paper, ink, and types, for the whole edition; and his Eminence has most willingly undertaken the correction of the press. This edition, with the 5000 Testaments in the same language, now printing in St. Petersburg, the sheets of which are regularly sent to the Exarch for correction, will prove a most salutary supply for the population of Moldavia and Wallachia, which is reckoned at nearly *two millions*. The Exarch is of opinion, that the Bibles and Testaments will be received and read with great eagerness: because the language of the version is the very same that is now spoken in these countries. In the printing-office attached to the residence of his Eminence, they have not hitherto had time to print any thing more than catechisms, and books containing the church-service. This institution is under the direction of a Monk, named Ignatius, whose various knowledge in typography seemed to me astonishing. His office contains *five* presses, and from fifteen to *twenty* compositors, pressmen, and letter-founders; and the whole apparatus of printing is said to have been manufactured by himself. Ignatius has willingly undertaken the printing of the edition of 5000 Bibles.

Another chief object which I had in view, in visiting Kischenau, was, to promote the formation of the Moldavian Bible Society. There, as well as elsewhere, I found many ready to co-operate in the good work; and the preparations made, during my stay, with the aid of his Eminence the Exarch, the Metropolitan Gregory, Mr. Krupensky, and others, will, I trust, soon bring about this most desirable event. The sphere of this Society's operations is intended to include not only that part of Moldavia now belonging to Russia, under the name of Bessarabia, and peopled by about 80,000 families, but the whole population speaking the Rumanic, a language of Wallachia and Moldavia. Facilities present themselves in abundance for sending the Holy Scriptures into both these countries, from Kischenau, by way of Jassy and Bucharest.

In addition to these important objects, the Exarch and the Metropolitan have both promised to exert themselves to procure a version of the New Testament in the Bulgarian language. This people speak the rudest and most impure dialect of the Slavonian, which is greatly mixed with the Turkish, and is unintelligible to the other Slavonian tribes. Their church-books, and versions of the Scriptures, are in the Slavonian, and the very same with those used in the Russian and Servian churches. On this account, the Exarch, and others, assured me, that the modern Bulgarians are quite unable to understand the Slavonian Bible. A translation of some parts of the sacred text into Bulgarian is said to exist in manuscript, which was made some time ago by one of their Bishops in Bucharest. Proper search is to be made for this; and should it be found, it will prove a help. However, the Exarch has it in his power, by his connexions with the Bulgarian Bishops, to get a good translation made; and, as they use the Slavonian character, it can be printed with the types intended to be used for the Wallachian Bible and in the printing-office of the Exarch. From these few particulars, you will observe, that very important consequences for promoting the cause of Bible Societies are likely to be the fruits of my visit to Moldavia. I have left a set of rules for the proposed Society, and a written instruction respecting its formation and the commencement of its operations. Upwards of 2000 rubles are already subscribed; and in the hands of the Exarch, to be appropriated to this object. Let us bless God together, for thus enabling us to relieve the wants of so many nations of professing Christians, among whom, for ages past, there literally seems to have existed a famine of the word of God.

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UKASE IN FAVOUR OF CONVERTED JEWS.

The following are some of the principal Articles of an Imperial Ukase, issued at St. Petersburg, in Russia, on Easter Sunday, in favour of Converts from Judaism :—

“ 1. All Jews embracing the Christian Religion in either confession shall have privileges granted to them, whatever profession they may adopt, suitable to their knowledge and abilities.

“ 2. In the Northern and Southern Governments, lands shall be assigned them gratis, where such as please may settle at their own expense, under the name of the Society of Jewish Christians.

“ 3. This Society shall have its own privileges.

“ 4. At St. Petersburg a Board shall be formed, of which Prince Alexander Galitzin shall be President, under the denomination of Board for the affairs of Jewish Christians, on which, and on no other Magistrate, (except in criminal cases) the Society depends.

“ 5. This Board is bound to attend to every thing relating to the settlements, and to report on it to the Emperor.

“ 6. In the settlements of the Jewish Christians, which are given them as an hereditary property for ever, the Society can carry on any kind of professions, build cities, villages, or single

dwellings. The lands are given to the whole community, but not to single individuals, and cannot be sold or mortgaged to strangers. In these settlements the Jewish Christians and their posterity have entire religious liberty in the Christian confession of faith which they embrace. The Society is under the immediate protection of the Emperor, and depends entirely on the Board of St. Petersburg, to which alone it gives account. No other local Magistracy shall interfere with them; their preachers are only under the Board. The internal government of the Society is under an administration of the Society of the Jewish Christians, consisting of two Superiors and four Adjuncts, chosen by the Society from its own members, and confirmed by the Board. It manages the internal concerns, the police, &c. and has a particular seal. It may expel improper members, and receive new ones, but must report on this to the Board. The members of the Society obtain the rights of citizens in the Russian Empire; they may carry on trade at home and also abroad, conformable to the general laws; establish manufactories, &c. without being registered in any Guild. In their settlements the Society may brew beer, distil brandy, &c. they are free from billeting of troops, and for twenty years from taxes; are not bound to military services: and foreign Jews, who, after embracing Christianity, join such a community, may leave the country when they have paid their debts, and the legal contributions for three years on the capital which they have acquired in Russia. This regulation excites the more attention, because it is well known that our Ambassadors in Germany are expressly ordered to give no more passports to those who desire to emigrate."

London Paper.

EDUCATION IN HAYTI.

[The writer of the following letter was lately sent out from England by the British and Foreign School Society, at the request of President Petion, to superintend the establishment of common schools on the Lancasterian plan, at Port-au-Prince, and other places under the same government.]

Extract of a letter from Mr. Thomas Bosworth, to the Editor of the *Christian Herald*, dated

DEAR SIR,

PORT-AU-PRINCE, 2d JULY, 1817.

I embrace the earliest opportunity of sending you a few tracts in the French and Spanish languages, and also to inform you of my safe arrival at this place, and the kind reception I have met with from the President, who had expressed his intention of having Schools established as soon as possible in every part of his dominions. He also gives me reason to hope, that in a few months I shall have a School in this place of *five hundred* children, for which he will cause a house to be built for me without delay, when materials can be procured; the great *want* of which we have to lament at present.

The President appeared much delighted with the object of my mission, as also with the present of 150 Bibles from the New-York Bible Society. At present, the Bible Society here, which was *set on foot* by Mr. Grellet (of New-York), and others, is in an in-

active state: but I hope before long it will be otherwise. Very few here can read, and a less number have the *word of God in their possession*. Ignorance and superstition are chains by which Satan holds millions in captivity. In proportion as the cause of education advances, and prepares the mind for religious instruction, we may hope to see the Day-Star arising in the hearts of the benighted, children of men, and giving them a *true knowledge* of Salvation by Jesus Christ. The Methodist Missionaries meet with no outward opposition; and the people flock to hear them preach. There appears to be a considerable anxiety in the natives for instruction, and *many wish to have the Bible*. I remember seeing an article in the constitution of your Bible Society, providing for the supply of Bibles for vessels leaving the port of New-York; but am sorry to inform you, that in the vessel by which I came, we had not one among the sailors.

CLARKSON ASSOCIATION.

We are indebted to a worthy member of the Society of Friends, for the following account of this Institution, obligingly communicated at our request.

Whatever tends to complete the history of these beneficent undertakings in our land, we deem interesting, and we trust will be acceptable to our readers. We shall at all times receive with thankfulness useful communications of this kind. Though they may not all be considered of sufficient importance to occupy the attention of every reader at present, they may serve as useful materials for tracing the origin and progress of these valuable establishments, when their importance shall be seen and felt hereafter in their blessed results upon the general cause of religion and humanity.

RESPECTED FRIEND,

In reply to thy letter of 3d instant, requesting information respecting the School under the care of the Clarkson Association, we may briefly state, that the Society was established the 4th of 3d month, 1811. The object of this institution was to relieve from the gross ignorance in which they are generally found, the adult female Blacks of this city, whose situation had long claimed the attention of a number of females. They procured a room in an obscure part of the city, and opened the School on the 10th of 3d month, 1811, with 20 scholars. The average number for the season was about 65. The ensuing winter, in consequence of evening Schools not interfering with their daily occupations, there were from 70 to 80—many evincing a disposition to claim the advantages thus offered to them. In the year 1812, the Society were accommodated with a more commodious room. The following years, (1813 and 1814) no material change took place. The number of scholars has been principally regulated by the season of the year. In the summer, many families moving out of the city, it was considerably reduced, but in winter it was larger, so that there were frequently a hundred collected. The School is taught two after-

noons in the week, (on first and fourth days) in summer, and on evening of the same days, in winter, by the members of the Association, who voluntarily offer their services monthly for the purpose. From the general observation of the Society, the hopes of the instructors have been realized in the advancement of the scholars. Many that were entirely ignorant of their letters have learned to read and write; evincing a gratitude that more than compensated them, and caused, what would otherwise have been a toil, to become a pleasure. In the year 1815, by the liberality of the Manumission Society, we were accommodated with their School room, in William Street. In the year 1816, the School was partially organized on the Lancasterian system; and from the greater facility evinced in the progress of their studies, we consider the change productive of usefulness. The number of scholars admitted into the School since its commencement, amounts to 627: the average number that attended last winter, was about 100, the present season, 75.

Signed in behalf of the Clarkson Association,
 LYDIA LENNOX, Secretary.

New-York, 7 Month 28th, 1817.

REVIVALS OF RELIGION.

From the Lexington (Kentucky) Monitor.

Extract of a letter from the Rev. J. Vardeman, to his friend in Lexington, dated June 5, 1817.

DEAR SIR,

Having a little leisure, I proceed (according to your request) to give you a short detail of the revival of religion which has recently taken place in parts of the counties of Fayette and Jessamine. In doing this I shall state facts as they have transpired under my own observation, or which I have received from undoubted authority. Some time in the month of November last, I was invited to preach at Mr. Daniel Bryan's, six miles south of Lexington. Accordingly an appointment was made, which I attended—a goodly number of people assembled, and I endeavoured to point out to them the great importance of the Christian religion, and the great necessity of repentance towards God, and faith in our Lord Jesus Christ. The congregation appeared attentive and solemn to a greater degree than usual, which created a belief that God had opened their hearts to attend to the things spoken to them; and being fully persuaded that where God is about to revive his work, the means of grace are indispensably necessary, I addressed them again that evening at candle light. The number was greatly increased, and the effect more visible—some were seen to tremble and shed the silent tear. Before I left the place an appointment was made to preach there again a few days afterwards, which with great anxiety I attended. The people assembled in considerable numbers—every ear appeared open to attend to the word of life. I addressed them from the words of Solomon: “By humility and the fear of the Lord, are riches, and honour, and life;” in which

discourse was pointed out to them the cause, nature, and effects of humility, together with the blessed results thereof.

It now appeared evident to me that God had indeed visited the people, with the gracious design "*to bring them from darkness into his marvellous light.*" This meeting was on Friday; I preached to them again that evening, and the next day, and the evening following—the numbers increased to such a degree that the house (though large) could not contain the people; and I had the felicity to find that the effect of truth (though delivered, to be sure, in an humble garb) was completely commensurate with the growing numbers. The spirit of grace and supplication appeared to be poured out upon the people; the saints were happily disposed to weep with those who were weeping, and to unite with them in supplicating a throne of grace, that the good work begun in them might be accomplished to their eternal salvation. On the Sabbath evening I had a meeting in my neighbourhood, twelve or fourteen miles from that place, and such was the ardour and zeal produced by this remarkable awakening, that some thirty or forty persons accompanied me, or came on immediately after, to the place of worship, from that neighbourhood. I had hoped that the appearance of a number of mourners from a distant neighbourhood would have had a salutary effect on the minds of the people of my charge at home; but to my mortification I saw them look on them with a kind of hardened astonishment; a convincing proof, that although men become affected by what they see and hear, yet the power of God and the influence of his spirit is absolutely necessary to make those means of grace effectual to the awakening of those who are slumbering in the cradle of carnal security. At this time I had engagements which called me from home for several weeks, south of the Kentucky river, where the Lord had been carrying on a blessed work for more than a year past, and where I had been much engaged; but before I left the neighbourhood of the revival, I appointed to visit them again the Sabbath before Christmas. During my absence I indulged great anxiety for those poor wounded souls which I had left behind; oft times did I endeavour to supplicate a throne of grace on their behalf. On my return I was happy to find that the good work was still going on. As it generally happens in times of refreshing, the public mind, especially in those regions, became greatly excited. Many attended the places of worship no doubt from various motives, some to receive benefit, others to make their remarks, and to oppose the work of the Lord; but the arm of the Lord was made bare, and very many, even of those who opposed the work, became the subjects thereof.

This work spread with great rapidity—the churches of South Elkhorn and Mount Pleasant, which I had the happiness to visit, partook largely in the heavenly shower. In a few weeks many professed to have obtained the pardon of their sins, through faith in our Lord Jesus Christ, and were happily disposed to deny themselves, and to take up the cross and follow Jesus Christ in his ordinances and commands. A church has recently been constituted

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in the neighbourhood where the work began, and seems to be in a prosperous state—it is composed of a few members who formerly belonged to the church at South Elkhorn, and a considerable number of young converts, the subjects of this revival; they have united their efforts in building a convenient house for the worship of God, and no doubt through the blessing of God will succeed. The neighbourhood of mount Tabor, a few miles from Lexington, in another direction, have partaken in some measure of the blessings of the revival; and some mercy-drops have fallen on the churches at David's Fork and Bryan's, where I stately labour. From the best information of which I am possessed, it appears that nearly four hundred persons have been baptized, and have united themselves to the church since the work began. O may it please the great head of the church to ride forth in the chariots of the everlasting Gospel, conquering and to conquer, until the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

A few remarks on the characters and exercises of those who have become the happy subjects of this work will close my letter. That section of the country where this reformation began, was inhabited by a people famous for vice and immorality; drinking to excess, gambling, fighting, and other acts of dissipation, were prominent traits in their character. Indeed I have been told that men of civility did not consider themselves safe when passing through those regions. I do not state these facts to detract from the present respectability of those people, but to show the goodness and power of God in the conquests of divine grace—that where “sin hath abounded, grace doth much more abound.” Indeed, when it pleased God to convince them of sin, they with great bitterness and contrition of heart were made to acknowledge themselves the “chief of sinners.” Their conviction for sin was truly poignant. It was indeed affecting to hear great numbers of them, with tears flowing from their eyes, crying, “what shall we do to be saved?” or “God be merciful to me a poor lost sinner.” But as they drank deep of the wormwood and gall of their sins, it pleased God to give them to taste of the sweet comforts of redeeming love.—On their deliverance by faith, it seemed that many of them were made to rejoice with a joy unspeakable and full of glory. However, time will prove the genuineness of this work; as yet those trees bid fair to produce a copious and rich load of fruit. They appear to be warm and zealous in the good cause of Christ, very attentive on the word and ordinances of God, and truly affectionate one to another, and to all men.

JEREMIAH VARDEMAN.

DRAM SHOPS.

From the Albany Gazette.

To the Honourable the Court of Common Pleas and General Sessions, in and for the City and County of Albany.

The Grand Jurors in and for the City and County of Albany, deeply impressed with the evils resulting to the community from

Presentment of Grand Jury respecting Dram Shops. 303

the great and increasing number of petty retail Groceries and Dram Shops within the said city, and feeling it a duty incumbent upon them to do every thing in their power for the good of Society, and for the preservation of public morals, have thought proper to present to your honourable body the Groceries and Dram Shops generally, as an evil and a nuisance to society, which strikes at once at the root of good morals and religion, destroys both domestic and public peace, and reduces hundreds of our citizens to beggary, and their families to a dependance upon the public for support.

The time is within the recollection of many of the Grand Jurors, when a retail grocery or dram shop could scarcely be found in our streets. But within a few years they have multiplied beyond calculation, and almost without number. And in proportion as these sinks of vice and immorality, and schools for almost every species of crime, have increased, has the number of convicts in our prisons, and poor upon the town for maintenance, been augmented.

The Grand Jury think it needless for them on this occasion to enter into a minute enumeration of the evils which daily spring from these useless, unnecessary, and demoralizing resorts of the indolent, the profligate, and wicked. They are calculated not only to allure the aged into vicious habits, but to ruin our young men, to fit our children for the gallows, introduce misery and suffering into families, and in many instances to sever the cords of affection, and lead to a violation of the most sacred vows upon the altars of God.

Under these impressions, the Grand Jury have thought it their duty to present, and upon their oaths do present, the aforesaid establishments to your honourable body. The Grand Jury are well aware that the entire suppression of these institutions will be attended with many and serious difficulties. But believing that our excellent form of government depends for its durability in a great degree upon the preservation of public morals, and that the peace and happiness of society is liable to be undermined or entirely destroyed by the countenance hitherto given to these places of resort for the idle and depraved, they cannot but hope that the subject will receive that attention from the magistrates of the people, which its importance demands.

Dated June 11, 1817.

JESSE BUEL, Foreman

The Mayor of the City of Washington on the 23d ult. addressed a communication to the Aldermen and Common Council respecting the police of the city, from which we copy the following paragraph, as another evidence that the friends of temperance and economy are awaking to their true interest.

“The next great object connected with a system of police, which has come under my notice, and one that materially affects the morals of society, is the multitude of grog-shops and petty taverns which pervade our city. To punish crimes is an indispensable duty, but to prevent them is humane, wise, and consoling. I therefore earnestly recommend to your consideration this source

whence vice, immorality, want and death is disseminated, to an alarming extent ; if not an entire prohibition of them, I venture to hope that you will enact such additional restraints as will operate as a great diminution of their number and effects."

The Superintendent of the Police of Boston has given notice to all Innholders, Victuallers, Confectioners, and Retailers, that if they neglect to renew their licences at the Court of Sessions or shall presume to sell without license, they " will assuredly be prosecuted, in conformity to the late law of the Commonwealth."

The Superintendent has also forbidden the driving on the Lord's day, during Divine Service, or while the inhabitants are going to or returning from public worship, any carriage at a greater rate than a walk or a moderate foot pace. " Special persons have been selected to take notice that the law on this subject may be rigidly enforced."

[Recorder.]

OBITUARY,

[COMMUNICATION.]

Died, at Alstead, (N. H.) on the 7th inst. Mrs. **THANKFUL SHEPARD**, widow of the late Hon. Amos Shepard, Esq. aged 71 years. In the death of this excellent woman, the poor have lost a hearty friend ; society a useful member ; the church of Christ a distinguished patron ; and religion one of the brightest examples. Her whole life was a plain representation of practical piety. A happy union existed between the conduct without and the heart within. Firmly grounded in the doctrines of grace, while they formed a sure foundation for her hope of eternal life, prompted her, as the natural fruits, to manifest all those sweet charities of life which constitute the essence of benevolence and practical religion. Few possessed the means of doing so much good, and none a better heart to liberality. It is generally known the interest she lately took in establishing the Gospel in the society of which she was a member, and the almost indispensable aid she lent on that occasion. In her last will, she gave *one thousand dollars* towards the support of the Gospel in said society, and *one thousand more* to the New-Hampshire Bible Society, of which she was a life member. Like a faithful steward of the goods lent her by her Divine Master, she returned them into such a channel as she deemed most for his honour and glory ; and we trust now reaps the blessed fruits of her benevolence.

SOMERVILLE TRACT AND CENT SOCIETY.

We have been informed that the Special Treasurer of the General Synod of the *Reformed Dutch Church* has recently received from " the Young Ladies' Tract and Cent Society of Somerville and its vicinity," (in New-Jersey,) the sum of *sixty dollars*, to be appropriated to the use of indigent students attached to the Theological Seminary of that Church.

THE CHRISTIAN HERALD.

VOL. III.]

Saturday, August 9, 1817.

[No 20.]

SUNDAY SCHOOLS IN TROY, (N. Y.)

Our readers will remember that the place above named was highly favoured during the last year by a remarkable effusion of the Holy Spirit upon its inhabitants. The encouragement thereby afforded to cultivate with religious knowledge a soil thus eminently prepared for its reception by the work of Divine Grace, appears to have been duly appreciated by those of its citizens who felt concerned for the prosperity of Zion, and the best happiness of their fellow men. When multitudes of immortals have lived in ignorance of the way of life eternal, and are made to hunger and thirst after righteousness, what a privilege is conferred on them, if illiterate, by opening to them an access to the treasures of heavenly knowledge contained in the volume of inspiration—qualifying them to search for themselves the Holy Scriptures, which are able to make them wise unto salvation. In many parts of this land, as well as in the old world, God has been pleased to testify his approbation of this labour of love by abundantly blessing the exertions of Christians engaged in promoting it. The city of Troy affords an illustrious instance of the advantages resulting from diligent and faithful attention to this truly Christian employment.

We have recently received the First Annual Report of the Inspectors of the Sunday School Association in that city, read at a general meeting of the citizens on the 13th July, 1817. The details of this excellent Report are so interesting, that we shall give it nearly entire.

The First Annual Report of the Board of Inspectors of the Sunday School Association of the city of Troy.

It had long been a subject of deep regret previously to the establishment of these schools, that our streets on the Lord's day were often filled with idle children and thoughtless adults. It was no uncommon thing to witness the profanation of that sacred and hallowed day by companies of noisy wandering boys, who attended no place of worship, and viewed it as a mere holiday. The people of colour had also become a subject of much concern. Their condition was peculiarly calculated to excite commiseration: most of them had been originally slaves: prejudice had excluded them from our ordinary schools, and extreme ignorance was the condition of far the greater portion of them: as if it was not enough to hold them in bondage, to make them "hewers of wood, and drawers of water," by a most refined cruelty their very souls were enchained in the deepest ignorance. In reflecting on their situation every sensibility of our nature as men and christians was awakened. To behold in the midst of an enlightened people, professing a religion speaking peace and good will to all mankind, a numerous class in a state of heathenism, by our inattention and

utter neglect of them, cast a severe reproach on our christian profession. Their ignorance was our fault—they were treated as an inferior race of beings; and the debasement of their souls through our entire disregard of them, will long, very long, leave a reproach upon the character of this nation, even greater than that which lies upon it for tolerating slavery. Such reflections on the condition of this friendless class of our fellow creatures, furnished the most powerful motives to christians to attempt to meliorate it.

As soon as correct information respecting the Sunday School system was obtained, it was believed that the introduction of it into this city would prove highly beneficial. About a year since four schools were opened, three for whites and one for people of colour. As soon as the organization of the Association was known, a number of pious young ladies and gentlemen tendered their services as teachers, and the schools were all supplied with very little difficulty.

In the course of the year more than five hundred children and one hundred and sixty coloured people have been entered in the schools. Between fifty and sixty teachers are usually employed in conducting the schools, and four managers on the average have been assigned to each school. The schools are uniformly opened and closed with prayer, and a hymn is sung at least once a day. Although reading and spelling forms part of the exercises of these schools, it is entirely subordinate to the great, leading, and prominent object, which is the giving of religious instruction. Much is done in this way by familiar and personal conversation between the pious teachers and the scholars. In aid of the instruction of the teachers, and with a view to furnish proper subjects of religious conversation, a short and comprehensive catechism, embracing the leading doctrines in which all the denominations of protestants agree, and free from the peculiarities of any, has been introduced and learned. A portion of scripture or hymn previously committed to memory, often furnishes subjects of interesting conversation. While the teachers give individual and personal instruction to those under their immediate charge, the managers frequently address the whole school, and make some portion of Scripture or answer in the catechism, the subject of religious instruction. By these various means it has been the aim of the teachers and managers in the schools to impress the great truths of christianity upon the minds and hearts of the scholars. The reports made by the managers of the progress and actual state of the several schools, will render the subject more interesting, by going more into detail. The substance of these reports therefore will be here introduced.

The Managers who have charge of School number One, consisting of children residing principally in the first ward; state in their report, that the novelty of the establishment of Sunday Schools in this city, and the want of a more general acquaintance with their great utility, especially among that class of society for whose benefit they were more particularly instituted, at the commencement

of this School presented obstacles to our success, which, though great and discouraging, the managers hoped a steady perseverance, under the blessing of the Almighty, would ultimately surmount. In this hope they have not been disappointed. One year has now elapsed since Sunday Schools were first opened in this city; during this period upwards of three hundred children have in this school been instructed in reading, spelling, and the great fundamental doctrines of our holy religion. The school now consists of one hundred and twenty-nine scholars, who most of them regularly attend twice every Sabbath, and are here instructed by fifteen teachers, under the superintendence of four managers.

Many of these children we have reason to believe never before enjoyed the privilege of attending any school, and were equally ignorant of letters and the first principles of religion. Had not the managers had personal demonstration of the melancholy fact, they never could have believed, that in a christian country, where religious instruction is so much within the reach of every class of the community as in this city, children could be found so deplorably destitute of all just ideas of God, their moral responsibility and the way of life, as they have found many who have attended this school. Children of both sexes, ten, twelve, and even thirteen years of age, have on examination appeared as ignorant of God and their Redeemer, as if educated among the rudest heathen tribes, where the light of revelation and science never penetrated. Objects of this description were well calculated to excite, and have commanded the most active exertions of christian benevolence. The teachers of the school have by their assiduous and benevolent exertions to instruct and improve their pupils, gained the confidence and affection of the children, and merited the most unqualified approbation of the managers. A laudable emulation to excel has been excited, which pervades every class of the scholars, and is at once an evidence of the great fidelity of the teachers, the moral utility of the establishment, and a pledge of the rapid advancement of the scholars in useful knowledge. This all-important stimulus led many members of this school, especially during the last six months, to distinguish themselves by acquirements far exceeding the most sanguine expectations of the managers. Was it not invidious to select individual merit, where almost all are deserving, they could point out those who, when they entered this school, were scarcely acquainted with the alphabet, and have not generally attended any other school, that can now read the Scriptures with a good degree of facility and correctness. Others who have distinguished themselves by recitations of hymns and lessons in the Scriptures, committed to memory during the week, which have even exceeded the wishes of the managers. Scarcely any individual who can read even in spellings, comes to school without a lesson to recite, which evinces their industry and equal desire to excel. And we could point out individuals who during the week have treasured up in their memories three, four, or five hundred verses of the most interesting and important parts of the sacred Scriptures. The aver-

age recitations of the lessons committed to memory by the school collectively, have for some time past amounted weekly to nearly or quite two thousand verses of the Scriptures; between eighty and a hundred hymns and psalms, and from three to four hundred answers from the catechisms. But in nothing has the school been more distinguished of late, than in their highly interesting and constantly increasing attention to moral and religious instruction, their orderly and attentive deportment in school, and a mutual and growing attachment between the teachers and pupils.

On the whole, the Managers of Sunday School No. One have abundant cause of thankfulness to the God of all grace, for the flourishing situation of the school under their care.

School number Two, kept in Third-street, is composed of children residing in the second and third wards. The Report from the Managers of that School states, that it was opened in the month of July, 1816; its numbers at the commencement were respectable, and continued for one quarter to increase. The exercises of the school were commenced and closed by prayer, pursuant to the Constitution; the pupils read and recited such parts of Scripture, hymns, psalms, and catechism, as they had committed: there were occasional public religious addresses, and much private instruction by the managers.

In the second and third quarters, particularly in the third, there was obviously a decline in the attention and numbers of the school, and towards the close of the third quarter the prospects of the school were discouraging.

At the commencement of the last quarter measures were adopted for restoring the school to its former standing. By way of encouragement and commendation, a report of what each pupil in the several classes had accomplished at each recitation, was made by the instructors to the managers, in the hearing of the whole school. Addresses and exhortations designed to encourage the pupils, and to commend them where commendation was due, have very much excited the attention and inflamed the zeal of the youth. The teachers renewed their efforts to fill up the school, and the numbers soon became greater than at any former period. The public religious exhortations by the managers, are received by the pupils with deep attention. Private religious instruction by the teachers has been regularly given, and the effects of these efforts are strikingly visible in the solemnity which pervades the whole school, and the rapid progress of the scholars. All the classes, from the highest to the lowest, are ardently engaged, and the managers are greatly encouraged. The teachers are indefatigable, and find all their exertions doubly paid in the manifest improvement of their pupils.

We cannot forbear to observe, that affectionate encouragement and commendation in all cases seems to have succeeded in fixing the attention of the most thoughtless, and exciting the efforts of the most sluggish and indolent; and at the present time the recitations exhibit evidence of attention to the objects of the school, and powers of memory which excite our admiration.

The recitations of what the whole school have committed during each week of the present quarter has amounted to from one to two thousand verses of Scripture and Hymns, but principally Scripture, besides the Lord's Prayer, Creed, Catechism, &c. &c.

Among the number of those who have distinguished themselves for their recitations, are one girl who at once recited 480 verses, of Scripture; another 208; another 224; another 150; another 120; another 100. One boy 577, and another 100; besides a very considerable number who recite from 25 to 75 verses.

From the commencement of the school to the beginning of the present quarter there had been received into the school 176 scholars; but by removal, inattention of parents, and other causes, their numbers were reduced at the close of the former quarter to about 40. But by the exertions already mentioned, 76 of the former pupils have returned to the school, and 62 new ones entered, making the present number now on our books 138; of which there is a steady attendance of from 90 to 110, and the number constantly increasing.

On the whole, the present situation of this school is encouraging. A growing attachment on the part of the pupils to their teachers and the managers is manifest.

The teachers are indefatigable, tender, and affectionate, in their intercourse with their pupils; solemn and zealous in their labours; and second all the desires and efforts of the managers. The morals of the youth evidently improve. They are orderly and attentive in school; they are rapidly gaining a knowledge of the fundamental doctrines of our holy religion, and treasuring up in their tender minds a collection of familiar lessons and hymns, and in the different parts of the Old and New Testaments those truths which alone can make them wise unto salvation.

School No. 3 is kept in Fourth-street, and consists of scholars residing in the third and fourth wards. It appears from the Report of the Managers of this School, that it commenced the first Sunday of August last, with 58 scholars and nine teachers, and at the end of the first quarter the number of scholars had increased to 142; that during that period no pains were spared by the teachers or managers to inculcate on the minds of those under their charge the being and perfections of God, the Creator of all things, and the way of eternal life through Jesus Christ, his beloved Son, our Redeemer. The great plan of redemption was unfolded to their view, and the infinite obligation under which they were placed to love and praise Him, who had done so much for them. In short, the principles of religion and morality were strictly set before them. In concluding their remarks on the progress of the school during the first quarter, the managers say, "that they are happy to state that their labours were owned and blessed by the King and Head of the Church, as was evident in the lively interest, unwearied attention, and pleasing deportment of the scholars, and the general prosperity of the School." At the commencement of the second quarter the number of scholars was 148, and

they increased during the quarter to 178. The increase of the school during the winter leads the managers in their Report to remark, that the Divine goodness was manifested in inclining the hearts of so many children, many of whom were poorly clad, to attend punctually during the inclement season of the year. In concluding their remarks on the progress of the school during the second quarter, the managers say that the conduct of the scholars and their improvement was such as becomes children instructed in the principles of virtue and piety. The third quarter was commenced with 183 scholars on the receiving book—and the improvement of the children appears from the Managers' Report to have been very great. The number of verses of Scripture and Hymns committed to memory and recited by the children during that quarter was very extraordinary. On Sunday, the 2d of March, 1545 verses of Scripture, and 112 Hymns were recited. On the 9th of March, 2335 verses of Scripture, and 59 Hymns were repeated, chiefly by the girls. The managers observe, generally, that the girls have been more attentive to instruction, and made greater improvement than the boys. It was found that the number of verses committed took up so much time in recitation, that enough was not left for enforcing religious truths by explanation and conversation: it was therefore judged proper to limit the recitations. At the earnest request of the scholars, however, permission was given on the 13th of April to recite on the following Lord's day as many verses as they could commit. Accordingly, on the 20th of April, 4429 verses of Scripture and 239 Hymns were repeated. The number of scholars whose names have been entered on the books of this school amount at the present time to 207, and the usual number present is 80 or 90.

The managers state that the fidelity with which the teachers of this school have discharged their duty, will for ever endear them to all those who are endeavouring to advance the Redeemer's kingdom on earth. The managers conclude their report with an expression of gratitude to the Great Dispenser of every blessing, for the success and flourishing state of the school, and they earnestly entreat Him that their labours may be "as bread cast upon the waters, which shall be found after many days."

The School No. 4, for coloured people, was opened in two or three weeks after the first white school. This delay was for the purpose of ascertaining whether the coloured people had any inclination to be instructed. Their importunities to have the school opened were very urgent, and about 90 attended the first day.—The whole number entered up to the present time is 160; of whom 105 are females. The number belonging to the school at present is about 100, about 40 of whom usually attend the morning school, and 70 the afternoon. This school is composed of persons of all ages, between 5 and 60, and one or two perhaps exceeding that age; such is the ignorance in which many of these people are brought up, that the ages of a number could only be conjectured. It is satisfactorily ascertained, however, that 22 of those who have

entered the school were upwards of 30 years of age, 7 upwards of 40 years, and 5 over 50. Not more than a sixth part of these were able to read at the time of their admission; far the greater part were unacquainted with the simplest elements of learning, and most of them were lamentably destitute of the knowledge of their moral and religious duties.

The duties which devolved on the teachers in this school have been very arduous. The situation in life of this class of people prevents their application to study except on the Lord's day. About fifteen teachers on an average and four managers have found full and arduous employment in discharging their duties in this school. Most of the coloured people who have attended school, have expressed an earnest desire to learn to read; more unremitting attention than most of them give to their studies during school-hours could not be exercised—and the progress which they have made surpasses expectation. The greater part of those who have punctually attended the school have learned to spell and read; many of them to read the Bible with ease. When the want of leisure, and the hard services of most of these people are considered, their progress in learning, by spending only a portion of one day in the week, will certainly be thought considerable. A number of the scholars, but principally females, have exhibited powers of memory and readiness of committing not often exceeded. *One servant girl of about 21 years of age, committed to memory and repeated with great accuracy about TWO HUNDRED verses of scripture every sabbath for many weeks together*; three others of about 18 years of age, commonly committed about 100 verses in a week, and a number have usually recited from 20 to 30 verses a week. The Catechism adopted by the Board was introduced the second quarter, and learned in a short time by nearly all the scholars, and was made the basis of public religious instruction by the managers for some time. During the former part of the year it was found necessary to devote most of the hours allotted for the school to instructing the scholars in reading.

The task of communicating religious instruction to those who cannot read is exceedingly difficult. But as the teachers were happily persons who felt the power of religion in their own hearts, they did not omit any opportunity of impressing the great truths of Holy Writ on the minds of their pupils, in familiar conversation. For some months past the managers have endeavoured to unfold to the understanding, and impress on the hearts and consciences of the scholars, the great doctrines of christianity, and the glorious plan of salvation through a crucified Redeemer and Mediator, in stated addresses to the school. Justice and truth render it necessary to make a painful discrimination between the male and female portions of the school. With some few exceptions, the males have been less punctual and steady in attending; less orderly and attentive while in school; and of course their improvement has been much less than that of the females.

The effect which this school has produced on the character of the

people of colour is obvious. A striking difference of manners and behaviour is plainly seen between those who have regularly attended the school and those who have not.

It is a subject of much regret that many of the coloured people appear still insensible to the disadvantages of a state of ignorance and vice, and refuse to attend the school, notwithstanding the motives of encouragement which have been presented to them. This is the more surprising, since the improvement both in manners and morals of those who have attended is most apparent. No school can exhibit better order, greater solemnity, or more intense application, than is witnessed here. A most respectful and eager attention is almost universally paid to the instructors by their pupils. This respect is not confined to the hours of school or the walls of the school room—a sentiment of gratitude for the exertions and sacrifices made on their behalf seems to pervade the breasts of those who attend the school; and a correspondent feeling of sympathy, and an increased interest for their welfare, has been excited in the hearts of the teachers and managers of the school. Not only have the manners and morals, and general behaviour of the people who attend the school been visibly improved, but there is satisfactory reason to believe that the school has proved the means, under God, of turning some from sin to holiness, and from the love of the world to the fear of the Lord.

The fidelity and punctuality of the teachers of this school throughout the year has been such as to command the admiration of the managers. Though a large proportion of them are females, it has been rare to see one absent even in the most inclement days of winter.

The view here given of the progress and effects of these schools, though limited and imperfect, will, we trust, satisfy the christian community that Sunday Schools are among the means which God is using to diffuse Gospel light. We venture to go further, and in view of the great effects produced by these schools in Europe, and in many of our large towns, to declare our conviction, that, after the preaching of the Gospel, the system of Sunday School instruction is the most powerful human instrument which God is employing in the advancement of his kingdom on earth.

[After some excellent observations of a general nature, the report thus proceeds.]

We are able to refer to instances of improvement in the school of coloured people in this city, which are not exceeded in any schools under equal advantages.

Nor is the improvement confined to individuals. The progress of the whole school is such as would be creditable to any school, of persons possessing the same opportunities.

The facts in relation to Sunday Schools, existing under our own observation, added to those which we have learned from other parts of the world, lead us to contemplate the system of Sunday School instruction as one of the most powerful auxiliaries to the gospel dispensation which has been introduced into the world.

When we reflect on the condition of the poor children in the great manufacturing towns in Europe, destitute, as they formerly were, of every means of instruction; left to spend their Sabbaths as a holiday, in sport and mischief, with spectacles of vice continually before them, we shall be able to appreciate the benevolent efforts of the illustrious founder of a system which has raised thousands, and hundreds of thousands of poor and miserable children from the kennels of vice, and placed them under pious and benevolent instructors.

The system in this country is but just introduced; but we may safely predict that its effects on our poor children and people of colour will be no less important. We have already some evidence of its happy effects among ourselves, in the space of a single year. Numbers who seldom, if ever, attended any place of worship, have been induced to attend our schools, where the truths of our holy religion have been presented to their minds, in a familiar and engaging manner. Their memories have been stored with interesting passages of Scripture and Hymns, calculated to impress their minds with important religious truths. Tracts and religious books have, in a number of instances, been distributed as rewards for attention and improvement. The instruction which has thus been given, we are confident has not been lost. In the solemnity and decorum which prevail in the schools, and the good behaviour of most of the scholars, we have the evidence of good effects already produced. But we are not always to expect immediate fruit from the seed thus sown. While many instances of instruction being blessed are acknowledged with gratitude, we look forward with an eye of faith to effects beyond the present time, and even beyond this generation.

MISSIONARY INTELLIGENCE.

Communication from Rev. Messrs. Judson and Hough.

REV. AND DEAR SIR,

RANGOON, November 7th, 1816.

It is with peculiar satisfaction that we are at length able to address a letter to the Board in our joint capacity. We had a joyful meeting in this place the 15th ult. Mr. Hough has settled in one part of the Mission-house; and we are now united, both as a church of Christ, and as a Mission Society. Our regulations on the latter point we here submit to the Board. It will be evident at first sight that these regulations have a prospective view, and are framed somewhat differently from what they would have been, had we not expected that our Society would soon be enlarged. But we hope that the time is not far distant when they will receive the signature of brother Rice also. Indeed we hope for more than this; we hope that one or two others will be found to accompany Mr. Rice.

It is true that one of us remained about three years in this place without uttering any Macedonian cries. But we apprehend that the time is now come when it is consistent with the strictest prudence to lift up our voice and say, come over the ocean and help us. By a residence of three years in this country, many doubts

which at first occurred are removed ; and many points concerning the practicability of a mission, and the prospect of success, are ascertained. We cannot now enter much into detail ; but we desire to say, that we consider the mission established in this land. We unite in opinion that a wide door is set open for the introduction of the religion of Jesus into this great empire. We have at present no governmental interdict to encounter, and no greater obstacles than such as oppose the progress of missionaries in every heathen land. It appears to us (and may it so appear to our fathers and brethren) that God, in removing the English mission from this place, and substituting in their stead an American mission, is emphatically calling on the American churches to compassionate the poor Burmans, and to send their silver, and their gold, and their young men, to this eastern part of the world, to the help of the Lord against the mighty.

From the accompanying articles of agreement you will be able to form some idea of the probable expense of a mission to this country. The monthly appropriation for subsistence will necessarily be enlarged as our families increase. It was originally fixed by the brethren at Serampore, and has been found by Mr. Judson, just sufficient to meet the common expenses for food and clothing. No expense is yet incurred for building or house-rent, as we are permitted to occupy the Mission-house erected by Messrs. Chater and Carey, and which is the property of the society in England. It is difficult to form any estimate of extra mission expenses, such as (according to the Serampore plan) fall not within the compass of the regular monthly allowance. These will be much larger than they are at present, when we commence operations on a larger scale. We propose to forward to the Board, at the close of every year, a general summary of receipts and expenditures, on account of the mission.

It is with great pleasure that we announce the valuable present of a press and Burman types, made to us by the Serampore brethren. We are now closing in a room for a temporary printing office ; and hope very soon to issue a Gospel tract, which has been in readiness some time, and which is intended to give the heathen around us some idea of the way of salvation through the Lord Jesus. But we cannot move one step in the way of printing without money. Though favoured with the press, in the first instance, gratis, we have already expended in paper, freight, and sundries, about four hundred rupees. We therefore beg an immediate appropriation, not only to liquidate the expenses already incurred, but to enable us to proceed in this all important part of our work. The accounts of the mission press we propose to keep distinct ; and they shall be submitted together with the accounts of the mission.

We know not how long the press will be permitted to remain in Rangoon ; we do not, however, deprecate its removal to Ava. Such a measure would doubtless tend to the furtherance of the cause, and to the introduction of religion into the very heart of the empire where Satan's seat is. But in this case, more men and

more money would be imperiously demanded ; and we trust that the patronage of the Board will not fail us in these necessary points. We desire humbly to repeat to the Board what the first missionaries from the Baptist Society in England said to their friends, when on the point of embarkation in the great work which seems destined to illumine Western India with the light of the Gospel. "We are," said they, "like men going down into a well ; you stand at the top, and hold the ropes. Do not let us fall." Hold us up, brethren and fathers ; and if health and life be spared to us, we hope, through the grace of God, to see Eastern India also beginning to participate in the same glorious light. Many years may intervene in the latter as well as in the former case ; many difficulties and disappointments may try your faith and ours. But let patience have her perfect work ; let us not be weary of well doing ; for in due time we shall reap, *if we faint not*.

Your servants in the Lord Jesus,

A. JUDSON.

GEORGE H. HOUGH.

REV. WM. STAUGHTON, D. D. Cor. Sec. }
of the Baptist Board of Missions. }

ARTICLES OF AGREEMENT.

In order more effectually, under the blessing of our Lord and Master, to accomplish the important work for which we have come into this heathen land, we, the undersigned, form a union on the following principles, *viz*.

1. We give ourselves to the Lord Jesus Christ, and to one another, by the will of God.

2. We agree to be kindly affectioned one towards another with brotherly love, in honour preferring one another ; feeling that we have one Master, even Christ, and that all we are brethren.

3. We agree in the opinion that our sole object on earth is to introduce the religion of Jesus Christ into the empire of Burmah ; and that the means by which we hope to effect this are translating, printing, and distributing the Scriptures ; preaching the Gospel ; circulating religious Tracts, and promoting the instruction of native children.

4. We agree therefore to engage in no secular business for the purpose of emolument : and not at all, unless in the opinion of the brethren the great object of the mission can be best promoted thereby.

5. We agree to relinquish all private right to remittances from America, avails of labour, and compensation for service ; in a word, to place all money and property, from whatever quarter accruing, in the mission fund ; provided, that nothing in this article be construed to affect our private right to inheritances or personal favours, not made in compensation of service.

6. We agree that all the members of the mission family have claims on the mission fund for equal support, in similar circumstances ; the claims of widows and orphans not to be in the least

affected by the death of the head of their family. But it is to be understood, that no one shall have a right to adopt a child into the mission family, so as to entitle it to the claims secured in this article, but by consent of the brethren.

7. We agree to educate our children with a particular reference to the object of the mission ; and if any expense be necessary or expedient for this purpose, it shall be defrayed from the mission fund.

8. All appropriations from the mission fund shall be made by a majority of the missionary brethren united in this compact ; subject, however, to the inspection of our patrons, the Board.

A. JUDSON.

GEORGE H. HOUGH.

N. B. It is hardly necessary to observe, that the above regulations have a prospective view, being intended for the signature of more than two

Rangoon, Oct. 21, 1816.

Extracts from the Mission Records.

October 22, 1816. Agreed, that while no expense is incurred for house-rent, the monthly appropriation for food and clothing, and other common expenses of a personal nature, be the same as proposed by the Serampore brethren in the case of Mr. Judson, viz. one hundred and thirty rupees, payable in Bengal, for a man and wife, and ten for a child ; thus making the monthly allowance for two couples and three children, which now compose the mission family, two hundred and ninety rupees. This sum is intended for personal subsistence, independently of all public and extraordinary expenses, which are to be defrayed by special appropriations.

Agreed also, that all expenses attending the press shall be referred to a separate account, and defrayed from monies granted for the purpose by the Board.

A. JUDSON.

GEORGE H. HOUGH.

The two brethren, James Colman and Edward W. Wheelock, accepted by the Board for the Burman mission, will soon, with permission of Providence, take their departure from this country. It is hoped, too, that the time is not far distant, when others will follow ; particularly some one who like Luke " the beloved physician " of apostolic times, shall further the work of the Lord by an acquaintance with the healing art. The testimony of their tutor, Mr. Chaplin, it is proper here to insert. After giving a particular statement of the proficiency made by them respectively in literature, he thus concludes :—" In closing this communication I beg leave to add, that, as far as the acquaintance I have had with them enables me to judge, they are modest, amiable, and pious young men ; judicious in their views, and prudent in their conduct ; and they both appear to me to be uncommonly promising as candidates for the Gospel ministry."

REV. R. PINKERTON'S CORRESPONDENCE. (continued.)

Kamenz-Podolsk, July 10. 1816.

After having been detained eight days in the quarantine upon the Dniester, I was again set at liberty, and without loss of time began to pursue my journey towards Kamenz-Podolsk. In the district town of Balta I halted for about twenty-four hours, and procured for the Society in Petersburg an excellent correspondent, in the person of a worthy old priest, who has already collected more than 1000 rubles to promote its object. He added his testimony to that of many others, that the scarcity of the Sacred Writings in these quarters was very great, and would seem altogether incredible to those who only know that the people are called Christians, but who are unacquainted with their spiritual state, and how rare a thing it is to find a Bible among them in any language. From Balta I continued my rout through Sampol and Mogyley, two towns on the banks of the Dniester, inhabited principally by Jews. The chief Catholic priest in the district of Mogyley being a Director of the Bible Society in this place, has undertaken to further the objects of the Institution in that quarter.

It is hoped that your Committee will endeavour to procure a number of Hebrew New Testaments, or of such parts as are published for distribution among the Jews, who are very numerous in Moldavia, and in all the southern provinces, as well as in Poland, where they are reckoned at about half a million of souls. On my arrival in this city, which is the capital of Podolia, I met with a very hearty welcome from the Catholic Bishop, Vice-President of the Bible Society established in this place. He said, among other things, that I had arrived very opportunely, for that they were just preparing for their Annual Meeting.

On the ninth, in the afternoon, the anniversary of the Kamenz-Podolsk Bible Society was solemnized in a large hall of the Dominican Monastery. The Meeting was very respectable, and composed almost exclusively of Catholics, among whom were eight of their chief clergy. The Bishop delivered an impressive speech, in the Polish language, on the excellency of the Holy Scriptures, and the utility of reading them in preference to other books.—In fact, the moral of this excellent speech was, *That the Bible is the best book in the world for promoting the temporal and eternal good of man, and that therefore it ought to be universally circulated and read.* The particulars which the Bishop added respecting the progress of Bible Societies in general, and of the Russian Bible Society in particular, strongly excited the astonishment and admiration of all present. The Report being then read, showed that the number of promoters of the Institution in this quarter was increased during the preceding year, (it amounts to about 250,) and that the insufficiency of the copies of the Holy Scriptures as yet procured, had been the greatest hinderance to the operations of the Society, but that the Committee were now in expectation of soon procuring a liberal supply of Polish Testaments, and 2,200 Bibles and Testaments in other languages, in order, in some degree, to supply the

great need and demand existing for them. The Committee of Directors was then chosen for the ensuing year, and their number in town and country augmented to eighteen. After this many came forward and put down their names and subscriptions as members of the Institution. Reports, and other publications of the Committee at St. Petersburg, were also distributed among the audience, in order more extensively to spread the knowledge of the real object and beneficial influence of Bible Societies. The meeting then broke up, amidst universal joy and satisfaction at what had passed; and, while some were loud in their prophetic exclamations respecting the future prosperity of the institution, all seemed highly pleased with the transactions of its second Anniversary.

P. S. I ought to have mentioned before, that while in Theodosia, I used means for obtaining a copy of the Turkish Testament in the Armenian Character, from Anatolia; and that at Kischenau the Armenian Metropolitan undertook to write to the Armenian Patriarch on the subject, and to endeavour to obtain a correct copy from Constantinople. He further assured me, that the Old Testament was already published in the modern Armenian language in Venice, and that the New Testament was expected soon to follow.

Lemberg, July 27, 1816.

On the 22d of July I left Kamentz-Podolsk; and, crossing the Russian frontiers, entered the Russian dominions near the fortress of Choczim. I directed my course through the Buckovina, and through Galicia, straight for this place, where through the merciful protection and help of God I arrived three days ago. The route I took was purposely chosen in order to obtain accurate information concerning the state of the Holy Scriptures in these countries. My journey, though not more than 3000 English miles, has been one of the most fatiguing and dangerous which I have had since leaving Petersburg; and there being no post-roads in those directions, I was obliged to pay extravagantly for horses, in order to get forward. The towns of Krzywce, Buczocz, Podhayce, and Narajow, through which I passed, abound in Jews, who seem to be in good circumstances, and the majority of them are qualified to read. On arriving in this beautiful city, the capital of Galicia, I soon made the acquaintance of the only Protestant clergyman in it, the General Superintendent, Von Fuchs, who is chief pastor over all the Protestant churches in Galicia, and who gave me a most friendly and hearty welcome. He made me acquainted with some of the chief men in the city, and among others, with His Excellency Baron Von Hauer, chief governor of the province of Galicia; a nobleman of the most amiable and condescending manners, liberal in his sentiments, and universally beloved. His Excellency gave me a most friendly reception at his beautiful villa, in the neighbourhood of this city. I explained to him the object of my journey, and my views respecting the formation of a Bible Society in this capital, for supplying the province of Galicia with the Holy Scrip-

tures, provided a Parent Institution should be established in Vienna. His Excellency most cordially agreed to the proposition, and promised every assistance to promote the establishment of a similar institution in this place, as soon as permission should be granted by the Austrian government. Professor Vinovatter, and several others, have also concurred with him, by promising their hearty co-operation.

To show you how much such an establishment is needed in Galicia, I would beg to remark, as the sum of my observations during my travels through the country, and of the information which I have been enabled to draw from the best sources in the city, that the population of Galicia is reckoned at *three millions* of souls, of whom *twenty thousand* are Protestants, and the rest Catholics and Jews, the former mostly Poles; that among the Catholics there are *no Bibles to be found*, except a few copies of the Vulgate, in the possession of the clergy; and that a copy of the Polish Bible is not to be found among the people, nor indeed any where, except adorning the collection of books of some rich nobleman, or covered with dust in the library of a monastery.

The 20,000 Protestants which Galicia contains, are divided into twenty-four congregations, of which three are Calvinistic; but, alas! all three are at this time without pastors. These twenty-four congregations compose about 4000 families, of whom their Superintendent affirmed, that at least *one half* were without Bibles, but that, should the British and Foreign Bible Society have compassion on these poor families, many of them quite unable to purchase a Bible, and scattered over an extent of country 500 by 200 English miles, and bestow upon them a grant of Bibles for their families, and Testaments for their schools, (for there is a school attached to each church,) they would certainly be received with the greatest joy and gratitude; and he, the Superintendent, would most willingly charge himself with the distribution of them.

(From the Religious Remembrancer.)

DOMESTIC MISSIONS.—No. 1.

Abstract of the First Report of the Board of Missions, to the General Assembly of the Presbyterian Church.—May, 1817.

MR. JOHN MONTEITH* was appointed a missionary, three months in Detroit, and one month on missionary ground on his way. On the 27th of June, Mr. Monteith arrived at Detroit; and he states he was so cordially received by the people, that it appeared unnecessary to bear any longer the character of a missionary. He is now settled in that place, and has entered on a wide field of usefulness. "The profaneness of the soldiers," says Mr. Monteith, "exceeds any thing I ever imagined. There is no Sabbath in this country. But what is remarkable, though I have openly and plainly held forth the peculiar doctrines of the gospel, both in public and in private, I am apparently treated with the greatest respect by all descriptions of people, and have not heard a word spoken

* Lately a student in the General Assembly's Theological Seminary.

against religion. It meets with no opposition, but the practice of the people."

In his second communication he says "I am about 200 miles distant from any Presbyterian minister. I feel the weight of my task. Ignorance and wickedness prevail around me, and there is scarce an individual to give me assistance. All the Christian zeal perceivable is among the Methodists. The army is without a chaplain, and I have more than I am able to perform. My success has been great in reforming morals; but no conversions have appeared. I am not at all discouraged, but am anxious to have assistance. Salvation belongeth to the Lord."

As Mr. Monteith travelled in public conveyances, he had no opportunity for acting as a missionary in his way to Detroit. But he obtained from the people of that place, after agreeing to settle among them, their consent to spend a month in missionary labours in the destitute settlements in the surrounding region. He accordingly visited Raisin, the Rapids of the Miami, Sandusky, Cleveland, and other places, and preached very frequently. This tract of country through which he passed, he deems very suitable missionary ground; and he is of the opinion that it is important immediately to occupy it by our missionaries. If a missionary sent to that country were acquainted with the French language, he might do good by conversing with the French privately. "After much inquiry," he says, "I have not been able to find a single French Bible in the place:" and speaking of the settlements of Fort Meigs and Raisin, he observes, they "are utterly neglected, yet I am confident that Societies could now be formed in both places. The people are anxious for it."

Extract of a letter from a gentleman in Edinburgh, to his Correspondent in Princeton, N. J.

"Our last accounts from Russia are most encouraging. The appearances in the character of the Emperor are more and more favourable. He lately asked the Prince Galitzin, why he did not go on faster with the Bible Society—adding, "What do you want? Money! It is at your service; would my personal attendance at the meetings of your Committee promote the cause? I will attend most willingly." By the last letters from Mr. Henderson who is at present at Petersburg—he says the Russian Bible Society is distributing the Bible in twenty-five different languages, that in consequence of the Russian envoy at Constantinople taking a warm interest in the Bible cause, copies of the Word of God are pouring into the various islands in the Archipelago. The envoy at Constantinople conducts the correspondence with the Bible Society personally. In the Russian army too, a great interest has been excited about the dissemination of the Word of God."

The Female Cent Society of the Reformed Dutch Church at Greenwich, (N. Y.) have lately contributed 111 dollars, to the funds of the Theological Seminary of that denomination.

The Theological School Society of young ladies at Kingston, Ulster county, (N. Y.) have contributed twenty dollars for the same object.

THE CHRISTIAN HERALD.

VOL. III.] *Saturday, August 16, 1817.* [No. 21.

We have recently received from England the June Magazines, which give an account of the late Anniversary Meetings of the several great Institutions, held in London in the month of May. These publications only make mention in very brief and general terms of the intelligence communicated, and in some instances present abstracts of the speeches delivered on the occasion. Enough however is detailed to afford a cheering view of the benevolent and extensive enterprises still pursuing in that country for advancing the cause of religion and humanity. To give summaries only of all the interesting matter furnished in relation to the several Societies, would far exceed the limits of the present Number. We shall, in the course of this publication, present our readers with copious extracts from those Magazines, together with such other important details as may occasionally come to hand. We now begin with

THE BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 7, was held the thirteenth Anniversary of this Institution, at Freemasons' Hall, London: at which their pious and noble patron, Lord Teignmouth, presided, who was supported by the Bishops of Salisbury, Norwich, Gloucester, and Cloyne, the Earl of Elgin, Lord Gambier, and several respectable Members of the British Parliament.

The Report briefly mentioned the flourishing state of the Society, and its rapid extension through the world. The spirit of peace had poured on the world a rich abundance of moral and intellectual blessings. Christian knowledge is now confined to no country: the African and the Asiatic—the Hottentot and the Hindoo, are enabled to trace the mind of God in the pages of Scripture, and rejoice in there contemplating a sublimer revelation than in sun, moon, and stars. The crescent of Mahomet sinks before the rising beams of Christianity; a Mahometan aged 40 had learned to read, purposely that he might read the Scriptures. The first Bible sold in Africa was to a Hottentot. An African said of the Scriptures, "These are the weapons that will conquer Africa—they have conquered me." The Report stated the formation of various Bible Societies at home and abroad, particularly in Russia, Sweden, Norway, Denmark, &c. and even among the Catholics, thousands of whom now read the Bible: also in the East and West Indies, America, and Africa, where a Hottentot of 50 years of age learned to read that he might read the Bible. The Report concluded with giving thanks to God for a disposition to encourage the

distribution of the Scriptures, and, imploring the Divine blessing on its exertions.

The Report, together with the whole proceedings of this meeting, were replete with the most lively interest, and equally encouraging with those of any former Anniversary; but as we expect to be enabled to furnish our readers with a detailed account in our next Number, we shall for the present confine ourselves to a few of the most prominent facts stated in the Report.

The object of the Society is increasingly felt and promoted in every quarter of the globe, and new fields are continually opening for the dispensation of its bounty, by encouraging the establishment of Societies for perpetuating the distribution of the Holy Scriptures, by granting to them pecuniary aid at their establishment, and in the progress of printing large editions of the Holy Scriptures.—Among the Roman Catholics upon the continent large impressions of the New Testament have been circulated at the charge of the Society, as well as to Protestants situated in Catholic countries, which have been attended with the most beneficial results.

The Auxiliary Societies in the United Kingdom, although much increased in number, continue their operations with vigour; and, notwithstanding the past year has been one of peculiar distress, they have contributed to the Parent Institution no less than 52,027*l.* 9*s.* 8*d.*;* and as their local wants become supplied with the Holy Scriptures, they progressively allot a considerable portion of those contributions to the general purposes of the Parent Institution, without requiring any return in Bibles and Testaments, thereby enabling them to promote more extensively the printing and circulation of the Holy Scriptures in countries destitute of the Word of Life.—The sum of 21,954*l.* 7*s.* 6*d.* has been received during the past year for Bibles and Testaments.—The total net receipts was 84,040*l.* 17*s.* 4*d.*† and the net expenditure 89,230*l.* 9*s.* 9*d.*‡

The total number of Bibles issued during the year, ending the 31st March last, was 92,239, and of Testaments 100,782; making the whole number issued by the Society exceed A MILLION AND THREE QUARTERS of copies of the Holy Scriptures.

The resolutions were moved and seconded respectively, by W. Wilberforce, Esq. M. P., and the Bishop of Salisbury—by the Bishop of Gloucester, and Sir Thomas Ackland, Bart. M. P.—by W. T. Money, Esq. M. P., and the Rev. George Clayton—by the Hon. Sir George Grey, Bart., and John Wayland, jun. Esq.—by the Rev. Dr. Mason, of New-York, and the Rev. Richard Watson—by the Rev. Dr. Thorpe, of Dublin, and Major-General Colin Macaulay—by the Bishop of Norwich, and the Rev. Edward Burn, of Birmingham—by the Bishop of Eloyne, and the Rev. John Paterson, from St. Petersburg—by the Rev. Professor Paxton, and by the Right Honourable Lord Gambier.

* Upwards of two hundred and thirty-one thousand dollars.

† Upwards of three hundred and seventy-four thousand dollars.

‡ Almost four hundred thousand dollars.

After the Report was read, apologies for unavoidable absence were received from the Bishop of Durham, Lord Exmouth, and Mr. Vansittart.

W. Wilberforce, Esq. M. P. congratulated the Society on the favourable Report just read, and on the animating intelligence it contained. "My Lord, (said Mr. W.) you have even awakened Siberia itself to life and action." Mr. W. moved the acceptance and printing of the Report.

The Right Rev. Bishop of SALISBURY seconded this motion.

Thanks to the President were moved by the Right Rev. the Bishop of Gloucester, who, after stating the feelings with which the Report should impress us, such as gratitude, patience, perseverance, &c. suggested the important inquiry, Whether we ourselves have been making a diligent and profitable use of that treasure so long committed to us, in the daily devout perusal of it, and prayer over it. "I trust (said his lordship) I shall be excused touching upon this point, because it arises from an ardent desire to promote this good cause, and an endeavour in my humble way to make it all pure within as well as all glorious without."

Sir T. ACKLAND, Bart. M. P. "In approaching your lordship, I approach the centre of the greatest circle this world ever saw—it reaches not only to the ends of the earth, but of the heavens." Sir Thomas added, that England had the distinguished honour of accomplishing two great works, the abolition of the slave trade, and the establishment of the Bible Society.

PRESIDENT. If I were to name a day in my life attended with a peculiar blessing, I would name the day on which I became a member of this Society. He added, that if his abilities were equal to his love to the Society, he should be more deserving of their thanks.

W. MONEY, Esq. M. P. in moving to the Right Hon. and Rev. Vice-Presidents, adverted to the horrid blasphemy of "a living god" in India. I heard (said Mr. M.) of a being impiously styled "the living god," and I found him an ignorant boy of about 14 or 15 years of age, sitting in a temple surrounded by his worshippers. His story was this: about 160 or 170 years ago, a Buddha of consequence was told in a vision that there should be seven incarnations of a god in his family. The seven incarnations expired, and the priests added a supernumerary one, and when the people heard of it they only considered it as displaying the extraordinary power of their god. Mr. M. mentioned also the conversion of a Buddha priest in Ceylon, who had become a Christian minister.

Rev. G. CLAYTON observed, that the spirit of this Society, though dragged into controversy, had exhibited the meekness and gentleness of Christ. "Some subordinate officers (like myself) may have been chafed and fretted; but when we come to our Secretary and say, '*My father, shall we smite them? shall we smite them?*' He has answered, '*Thou shalt not smite them: wouldst thou smite those whom we have taken captive with our sword, and with our bow? Set bread and water before them that they may eat and drink, and go to their master.*' (See 2 Kings vi. 20, 21.) This

Society also reminded him of the blessing of Jacob, "Joseph is a fruitful bough, whose branches run over the wall." On one side the wall I see mitred greatness, on the other humble dissent; but the branches meet over the wall, and there is no sectarian flavour in the wine—it is the wine of the kingdom, and rejoices the heart both of God and man.

Sir GEO. GRAY moved thanks to the Royal Dukes who patronized the Society—York, Kent, Sussex, Gloucester, and Cumberland.

J. WAYLAND, jun. Esq. in seconding these thanks, remarked the good effects of the Bible in promoting habits of industry as well as morals and religion among the poor.

Rev. Dr. MASON, of New-York, Secretary to the American National Bible Society, observed: There was a general sentiment that all light must beam from east to west; but the Sun of Righteousness was subject to no such law. On this occasion he has been pleased to arise in the western isle of Britain, and from thence to beam his light upon the dark shores of India, with a glory never to be extinguished. "It is in vain to talk of opposition now, my Lord (said Dr. M.) when the Bible Society forms the moral machinery of the world. All the great and formidable columns which have been arranged under its banners have but one word of command from on high, and that word is—*onward!*" He moved the thanks to the Committee, which was seconded by

Rev. R. WATSON, (Secretary to the Methodist Mission,) also thanked the Society for communicating so fully their operations and success, which was enough almost to make us forget the miseries of the world, in the expectation of its future glory. The young man may now well rejoice in his youth, because he may live to see the glorious results. "We see before us (said he) the scene of a soft and beauteous sun-rise, the rays of which shed a brilliant light, as well upon the cottages of Siberia as upon the imperial palaces."

Dr. THORPE, of Dublin, mentioned a noted criminal lately executed in Ireland, who had never seen a Bible till he saw it in his cell a little before his execution; then laying his hand upon it he said, "Had I possessed a copy of this book ten years ago, I had not been here:" and he spent the last minutes of his life in advising the spectators around him to procure a Bible, and to search diligently its contents. He stated that a desire to read the Scriptures was much on the increase among the Roman Catholics of Ireland, yet there were thousands of them who had not seen a Bible.

JOHN THORNTON, Esq. (the Treasurer) stated the amount of subscriptions and donations this year to be 62,286*l.*; which is only 640*l.* less than the last, notwithstanding all the pressure of the times. Mr. T. stated the high gratification he felt in transacting the business and promoting the interests of the Society.

The Right Reverend the Bishop of NORWICH expressed the heartfelt satisfaction which he experienced in meeting so many excellent men of all religious persuasions, who, laying aside every

minor consideration, have the wisdom to perceive, and the piety to feel, that unity of heart is far more important than uniformity of sentiment. He moved thanks to the Secretaries, regretting much the indisposition of one of them, the Rev. Mr. Owen, who was unable to attend. This was seconded by Rev. Mr. BURN; and Dr. STEINKOPFF returned thanks in the name of all the three, as Mr. HUGHES, though present, was disabled from speaking by a cold which affected his voice.

Rev. Mr. PATERSON, from Russia, stated, that fifteen millions of Bibles were wanted for the Russian empire. Formerly 2000 annually were thought enough: now 200,000 were not half enough. The great and good ALEXANDER, besides the 10,000 roubles which he annually subscribes, has given a palace and gardens for the use of the Society, and now promises to furnish both.

Rev. D. WILSON, of St. John's Chapel, who officiated for the Rev. Mr. Owen, absent through illness, said, "While we deplore the affecting illness of him whom I represent this day, the other Secretaries may report to him, that excepting his presence, nothing has been wanting to the meeting. We have had more than ever of the divine presence and blessing; and have come to this altar and sworn afresh allegiance to the Bible, and to the God of the Bible."

THE MISSIONARY SOCIETY.

The twenty-third General Meeting of this Institution was held in London on the 14th, 15th, and 16th days of May, 1817.

Surrey Chapel. The first public service on this occasion commenced as usual at Surrey Chapel, which was crowded at an early hour, and never was greater eagerness shown to obtain seats. Indeed, the pressure was at times alarming, although every method that could be devised to prevent danger was employed, and several police officers were in attendance. We believe, however, that no serious accident occurred.

The Rev. Rowland Hill began to read the prayers of the Established Church at ten o'clock, the Chapel being then completely filled. The prayer before sermon was then offered up by the Rev. Dr. Kollock, of Savannah, in Georgia. The sermon, by the Rev. Dr. Chalmers of Glasgow, from 1 Cor. xiv. 22—25, succeeded.

Church-street, Blackfriars Road. There being reason to expect that Surrey Chapel would be insufficient for the accommodation of those who might wish to attend on this occasion, the Rev. Mr. Upton was requested to allow the Society the use of his chapel, which was readily granted. When Surrey Chapel was filled, bills were distributed at the doors, announcing that the Rev. Alexander Fletcher would preach at Church-street, forthwith; which he did, from Luke ii. 32. 'A light to lighten the Gentiles, and the glory of thy people Israel.'

Tabernacle. This spacious house of worship was also filled long before the time announced for the commencement of worship.

The Rev. Mr. Blackburn, of Finchinfield, prayed before the sermon; and the Rev. Mr. Pyne, of Duxford, after it.

The Rev. Thomas Jones, of Syrior, near Abergele, in Denbighshire, preached an excellent discourse on Isa. lii. 15. 'So shall he sprinkle many nations.'

A great number of persons being unable to get admission, the Rev. C. Maslin, of Hertford, was requested to preach to them in the Tabernacle yard, which he readily did, from Isa. xlv. 23. 'Sing, O! heavens, for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, &c. for the Lord hath redeemed Jacob, and glorified himself in Israel.'

Thursday Evening. *Tottenham Court Chapel* was filled earlier than usual, and the service began at a quarter past five o'clock. The prayers of the church were read by the Rev. Mr. Geary; after which the Rev. Joseph Turnbull, of Ottery St. Mary, Devonshire, prayed in the pulpit.

The Rev. William Harris, of Cambridge, preached on Acts iv. 20. 'We cannot but speak the things which we have seen and heard.'

Blackfriars Church. The use of this edifice, venerable by the labours of that excellent minister of Christ, the Rev. W. Romaine, was readily granted to the Society by the Rev. Isaac Saunders, A. M. the present rector, who read the prayers of the Church of England. An excellent and acceptable sermon was then delivered by the Rev. Henry Cambell, A. M. perpetual curate of Bicton, Salop, and minister of the Episcopal Chapel at Nailsworth in Gloucestershire, &c. &c. on Acts xvi. 9.

Sacramental services. The public assemblings of the Society were closed by the administration of the Lord's Supper to the members and friends of the Institution, who are stated communicants with some Christian church, without regarding the denomination under which they rank.

The collections at the several places of worship amounted to 134*l.* 11*s.* 10*d.* [nearly six thousand dollars.]

It is difficult to make an accurate comparison between the services of the present year and of those which are past: nor is it necessary. It is enough to say that they were highly satisfactory; that the missionary spirit which aims at nothing less than the evangelization of the whole world, and its subjection to the King of kings, appears to be increasing more and more; and should it please God to enable this Society, and others of a similar kind, to continue their exertions for twenty years more with the same blessing he has already granted, a very great change will probably take place on the face of the moral world. And for this purpose 'Come forward, Christians!—come forward "to the help of the Lord against the mighty," and combine your noblest energies

in the promotion of this great cause ! 'Let it become the topic of discussion,—the subject of discourse ; let it be canvassed and examined ; let it freely circulate. It will gain friends wherever it goes ; and sanctify every church, every house, every bosom in which it has a friend. The more attention it excites, the fairer scope it has for action. Give it ample space ; let it unfold its beauties,—let it prefer its claims. Its claims are founded on principles which every lover of the Saviour must revere. It is a cause stamped with the seal of heaven, dyed in the blood of Christ, and impressed with the characters of eternity ! The command of Jesus gave it birth—the providence of God has watched its growth—the agonies of the cross ensure its success—and the happiness of countless millions through eternal ages is the end it has in view. Great Britain seems disposed at this moment to give it the consideration it deserves. The churches have opened their arms to receive it ; they cherish it with maternal care ! Yes ; now is kindling a flame which shall destroy the fiend of selfishness and bigotry, that still lurks in the church to paralyze its exertions, and to disunite its members : and then shall it spread like the conflagration of a forest, till it has reduced to ashes every idol, every altar, and every temple of the heathen world !'

Proceedings of the Missionary Society at their Annual Meeting held in Spa-Fields Chapel, on Thursday, May 15, 1817.

The eagerness of the religious public to witness the proceedings of the Society at their annual meeting, has been observed for several years past greatly to increase ; so that scarcely any place of worship is found sufficient for the purpose : this appears to be an indication of the increasing interest which the friends of the institution feel in its important affairs.

The meeting commenced with prayer, by the Rev. Mr. Kent, of Gravesend. W. A. Hankey, Esq. Treasurer, was called to the chair, and opened the business of the day by a suitable address. The plan of the Society was then read by the Rev. Mr. Platt, and the Report of the Directors by the Secretary. but much abridged. The state of the Society's funds was next reported by the Treasurer, when it appeared that the receipts of the past year amounted to 21,865*l.* 4*s.* 6*d.* *

Dr. Bogue moved, that the Report of the Directors be received, approved, and printed. In recommending this motion, he expressed himself to the following effect :

Of all the companies met together upon the face of the earth, I know not that there is one assembled upon a more important occasion than the present. We represent a multitude of Christians and congregations united to spread the Gospel of Christ over the face of the whole earth. And with what dispositions should we engage in this service ? Ought there not to be a spirit of prayer, of love, of zeal, of devotion ? Under the influence of this spirit, every speaker should address you, and every hearer listen to what he

* Upwards of ninety-seven thousand dollars.

says ; and our united prayer should be, that the Sacred Spirit may descend and anoint our souls with those affections which become us in our present situation ; that we may feel as we ought, and form plans for advancing the kingdom of Christ in the most extensive degree.

When we survey the existence of this Society from its birth to its present maturity, I think we may do it with pleasure and delight. The charms of novelty are gone ; but there is something that should please us far more than novelty—that is *success*. The Society has not laboured in vain.

The formation of this Society, by the union of Christians of various denominations, gives an importance to the religious world that it did not possess for centuries before ; and much has been done in a variety of ways in consequence of this impulse. Nay, where can we look since the apostolic age for more remarkable events ? The time of the reformation we venerate, but its effects did not extend so widely. In consequence of this Society, similar ones were formed. Other denominations, who have thought it most advisable to act by themselves, have formed societies, and furnished us with allies in the great warfare against sin, and against Satan.—This is not all. That spirit of benevolence which gave birth to this Society, has extended itself to Bible Societies, Tract Societies, and various other means of diffusing Divine truth : to none perhaps more extensively than the schools for instructing the rising generation in the principles of religion.

I will put it, (but it is needless, I was going to say,) I will put it to the ministers here present. Has your engagement with this Society done you harm or good ? What injury has the Missionary Society done any minister engaged in it ? Has it made you feel less the importance of your office as ministers ? Has it not given an additional spring to the soul ? I may put it to my respected friends here present : has the Missionary Society hurt any private Christian ? Has it made you less devout, less benevolent, less attentive to the duties of life ? I venture to say it has been a universal benefit.

Let us consider too that there has been a progress of the missionary spirit. It was said at first, that it is only a short pang of zeal for the heathen ; it would soon die away. I said it would not. To convert the heathen is the duty of Christians ; and the more that duty is explained, the better it is understood, the more powerfully it is felt, the more will the missionary spirit increase, because the missionary spirit arises out of that great commandment of the law, 'Thou shalt love thy neighbour as thyself.' And in the Gospel the great principle of love to Christ constrains us to live to him who died for us and rose again. Herein consists the great strength of the Missionary Society—the spirit of love to souls. I rejoice that this spirit has continued, has increased, has spread itself far and wide ; that I believe now in England there is hardly a congregation where vital religion flourishes, which does not exert itself in the missionary cause. We meet this day in the pleasing

hope that this spirit will continue. Continue ? Yes ! I doubt not that it will grow stronger and stronger, till the earth be filled with the knowledge of the Lord. The Society during its progress has had its conflicts. It has been opposed for want of due consideration. For two or three years it was imagined that missionaries were almost needless ; a book was to supply their place : but it is the great excellence of good principles, they need only to be exhibited to hold the rank that belongs to them ; and I believe it is now admitted, that the Missionary Society holds the first place among the means of advancing the cause of Christ in the world ; and that all others are auxiliaries to this. Without this none of them will succeed. There is a growing disposition through the country to acknowledge its excellence and infinite importance. We have been greatly delighted to find, in hearing the Report, that an addition of seventeen labourers has been made to the missionaries since our last meeting. If the Society goes on in this way, you see there will soon be occasion for larger funds, and I have no doubt that they will be furnished. In the distressed state of the country, we do not wonder that there is some diminution ; but in that prosperity for which we hope, the missionary cause will partake, and have its full share in the increase of its funds. It is exceedingly pleasing to find that this Society has been able to plant the standard of the Redeemer so widely in the world. Some have imagined, that if the missionaries had been all sent to one place for a season, and then to others, it would have been more beneficial : but I should not hesitate to enter the lists with any man to prove that the plan of our Society is more apostolical, and more useful. Multitudes of stations have been occupied by our missionaries, both in the civilized and barbarous world ; and the gradual increase in each is proportioned to the extent of the field. This is, I am persuaded, the most effectual method of advancing the Gospel of Christ. We have the first field in the world in our mission in China. There is a world of souls in that country, and God has promised Christ the ends of the earth for his possession. Every one will view with approbation the missionary stations in other parts of the world, and the evidence we have of the power of the Holy Spirit accompanying the preaching of the Gospel. We see the most brutish people upon earth become thoughtful about the salvation of their souls, feeling their need of a Saviour, and seeking everlasting blessedness. Contrary to their natural indolence, they take the sacred book into their hands, examine it with diligence, believe it, and live upon it. Could human power have produced such a change as this ? If Socrates had laboured at it for a thousand years, he would have laboured in vain. It has been effected by the Gospel of Christ, accompanied by the power of his Spirit. I am sure you have been delighted with what you heard in our Report concerning several stations in Africa. Do you think the Society has laboured in vain ? It is a most amazing thing to think of, and should engage our liveliest gratitude to God, that he has been pleased so to bless his word ; that he should manifest so remarka-

bly that the Gospel is the power of God unto the salvation of the savage as well as the civilized.

With respect to our missions in the most important stations in the world, we have reason to say, that the missionaries have laboured with great diligence. How pleasing it is that that there should be a copy of the New Testament in a language that is understood by more than a fourth part of the human race! This is one of the greatest gifts that has been bestowed upon mankind for a long season past; and the labours of Mr. Morrison in this respect are worthy of the highest commendation. The labours of Mr. Milne are likewise exceedingly interesting: he has begun to translate the Old Testament as far as Deuteronomy; and I hold in my hand a Chinese Evangelical Magazine: there are several numbers of it; they refer to subjects of Divine truth of the highest importance. We have certainly reason to rejoice in the acquisition of that difficult language. It is pleasing likewise to find that considerable progress has been made to translate the Testament into the Canara and other languages. It is one of the maxims which I always inculcate on students, when they go first to a country where no missionary has been before, always to translate the Scriptures into the language of that country; and I hope they will consider it to be their province and their duty. I consider our missionaries are in the same situation with the prophet Ezekiel, when sent to prophesy to the dry bones. By their labours, and the reading of the Scriptures and Tracts, there is a shaking, and the bones coming together, bone to his bone: these are covered with sinews and flesh, but the living spirit is wanted, and our missionaries are crying, 'Breathe upon these slain, that they may live.' And I expect to find ere long that their prayers are heard. But while they pray for that spirit, shall they have no auxiliaries? Surely it is our indispensable duty to wrestle with God, that all difficulties may be surmounted, and multitudes be converted to Christ.

With respect to other missionary societies we feel no jealousy: we count them not as rivals, but as our allies in the army of Christ, seeking with one accord the destruction of the kingdom of Satan. We cordially wish them success. One thing I will say of them, I wish we may excel them in fighting. I am desirous that this Society may excel them in the wisdom of its plans, in the vigour of its exertions, in the piety, zeal, and devotedness, of its missionaries, and in the abundance of their labours; so that when the Ecclesiastical History of the nineteenth century shall be recorded, it may be said that no body of men contributed so much to the advancement of the kingdom of Christ as the Missionary Society formed in London in the year 1795. I repeat, Mr. Chairman, my anxious wish that the Report may be received, &c.

MR. STEVEN. After the rich supply thrown into your treasury by my respected friend, will you accept of two mites out of my penury? I may appeal to every person here who possesses Christian feeling, whether he has not been highly gratified while our friend was speaking of the proceedings of the Society last year.

We have been favoured to-day with a sort of ubiquity : we have followed our friend rather rapidly ; we have been visiting the four quarters of the globe. When the Jewish lawgiver was about to die, he ascended the mountain, looked back, and saw the Israelitish standard flying upon the strong holds of Amalek, and the plains of Moab. He looked across the river and saw the high walls of Jericho, but he saw them destined to be levelled with the ground ; and believed it as truly as if he had been in the camp of Israel when the rams' horns were blown. We are called, Sir, to-day to ascend a mount ; but one more hallowed than that on which Moses stood : we are called to ascend Mount Calvary. We never can pursue the affairs of missions with advantage, unless we set out from that point ; and let me recommend, not only on such a day as this, but that every morning we commence the various duties of the day, having first caught a holy flame from him who died upon the cross. We look back from that holy eminence, and see what has been achieved by this and other societies. We see the standard of the cross waving in the wilds of Africa, the plains of Hindoostan, &c. &c. We look forward. How small a portion of the globe which we inhabit has yet been visited by the sun of righteousness ! But as Moses believed, so do we : that as surely as our great Intercessor is now before the throne, so surely shall the nations in due time fall under his dominion. We look forward, Sir, and we see the banner of the cross waving upon the mosque of St. Sophia, and elevated upon the temple of Juggernaut. We see that masterpiece of Satan's policy, the Indian CASTE, like the walls of Jericho, falling to the ground. To change the metaphor, the operations of this Society, like the living waters that flowed from under the threshold of the sanctuary, though but ancle deep, have yet refreshed many nations. We hear from the wilds of Africa the Bushmen, the Hottentots, &c. uniting in one grand chorus, glory, glory, glory ; be to God for the Gospel of Jesus Christ. We go on to Asia ; and hear the Hindoos say, ' Hallowed be the day when missionary man first visited my native shore. My guilty conscience found no relief till I was directed by your missionary to the fountain opened for sin and uncleanness. In that fountain I have washed, I have obtained peace, I have obtained purity.' Although much has been done, let us recollect that there is yet much land to be possessed. The children of Israel had only two tribes and a half that got *quiet* possession of the promised land. All the rest had to fight their way for it. We are not to suppose that the business is done : it is but begun. I will not, Sir, trespass any longer, but encourage my friends to go forward. We want two things particularly ; we want more funds, we want more prayer. Is there any one here that has neglected to pray for the Missionary Society this last year ? O let us never, never rise from our bended knees, without pleading that God would remember his promise to his Son, and that the kingdoms of this world may become the kingdoms of our Lord and of his Christ.

The Rev. Mr. Bennet of Rotherham moved thanks to the Treasurer, the Chairman of the meeting.

[After some flattering observations relating to the gentleman who formerly filled that respectable office, and to the individual who now occupied it, he thus proceeds:]

Last year the income of the Society was 22,640*l.* and this year but 21,486*l.* about 1100*l.* deficiency compared with the last year. Some reasons might be assigned, especially as it regards the times; but I must contend that the motives for increase have been so mighty, that we had a right to have expected it in spite of all times. Remember, my friends, what is your design: not merely like the Bible, Tract, or School Societies, to furnish the preparatory means, but that which is to give to the others their effect. You have heard much of the Chinese empire, and of the wall that has surrounded that empire; it seems a sort of brazen wall to keep out the truth. What would you say if God had commissioned us to destroy that wall? If you had provided gunpowder and laid the train, what would you not do to provide the spark? Now God *has* commissioned us to destroy that wall. Bibles and Tracts are as it were the gunpowder; teaching men to read is laying the train; and it is the plan of the Gospel of grace to send the minister of the word to strike the spark, that the explosion of the powder may produce all the desired effect. When therefore you reflect upon the importance of this Society, in providing and sending forth the messengers of mercy, let me ask, whether we have not been quite long enough in providing these extraordinary means? For, remember where we now stand; at what era of time; we seem like men awoke from a long slumber; hardly aware of the time.

Since our Lord ascended men seem to have forgotten their business, till at length a voice from the grave, a voice from the cross, a voice from the throne of Jesus, has burst on our ears—'Is this thy kindness to thy friend?' Did I bleed for men, and leave it for you but to tell them of it, and was this too much? Under this reproach we begin to ask what o'clock it is: what o'clock? Almost midnight, 1817; this is the time of the day, and we cannot calculate upon a much longer continuance before the final consummation of all things. How late then have we been in rising up to action! We have, therefore, as a Society to make up for lost time. Reflect upon what our fathers have been neglecting; we have to do their work: and many of us as to contribution, have to give what they kept back. Some inherit property from their ancestors; let every man give back what they ought to have contributed to this important work. Let me ask then for your assistance. What would you not contribute towards purchasing a Saviour, if he were to be bought? You shudder at the proposal. We are not about to act the part of Judas, and set a price upon him. O! no. The blood of Jesus is beyond all price! Then let me ask what you ought not to do to give this Saviour to the heathen? What would you not contribute to accomplish such a work as this? And whenever you send the Gospel to the heathen, it is to them as if the blessing were given then the first time; as if at that moment it came warm from

the Father's bosom, as if the blood of Christ were just poured warm upon the earth : then they feel the value and sweetness of those divine words, ' God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

Consider the encouragement you have in another point of view. —Wherever your missionaries go they change the face of the world. This is acknowledged by worldly men. A worthy minister in Lincolnshire has handed me the following note.* This is information that I think should go abroad among the men of the world. I will not detain the meeting longer than by expressing my ardent wish, that such a Society may never want such a Treasurer, and that such a Treasurer may never want an overflowing treasury.

REV. DR. KOLLOCK, OF SAVANNAH IN GEORGIA. I am honoured in being appointed to second this motion. I have marked the progress of this Society with gratitude to God ; a Society that unites the sympathies of believers in every land. It must hold a distinguished place among those wonderful institutions that have arisen in the bosom of Christendom within the last 50 years. But its praises have been expressed by more eloquent lips—and they have been expressed by the tears of rapture with which the converted in heathen lands have looked to the cross of Immanuel, and in the triumphs of those from among them who have ascended to the right hand of God. Yes, it is a Society which needs not, which desires not, the praises of men ; its record is in heaven, it has that honour which cometh from God only.

I only say, that in my country the American Missionary Society generally looks to this as its parent and great example. From this altar they have taken their fire, because they knew it was fire which came down from heaven ; or rather they had been directed before then to look to the Redeemer, their Lord and ours, that they from the same source might receive the same heavenly fire.—Let me on this occasion observe, that when strangers come among you, it is by such institutions as these that they are the most struck—the most deeply affected. We admire your progress in the Arts and Sciences ; but our hearts most overflow when we witness, as we have done during this past week, so many societies in which British piety and benevolence are combined. If your poets and historians render you illustrious for your exploits in the field, yet you are still more exalted by the unbloody conquests that you have gained, and are gaining over sin and Satan ; by those conquests that are achieved through the energy of prayer, through your benevolent exertions, and the accompanying influences of the Spirit of God.

[For want of room, we are under the necessity of deferring till our next Number the speech of the Rev. Dr. Mason, delivered at this meeting.]

* This letter stated, that when an English ship goes into a port, even in the most savage country, it is safe if missionaries are there.

OBITUARY NOTICE OF MISS MARTHA NEAL.

The subject of this memoir was the eldest daughter of John Neal, Esq. Cashier of the Branch Bank in Washington, Pennsylvania. She departed this life in February last, at the age of 16. The following narrative is given in a letter from her mother to a female friend in this city, dated Washington, Pa. March 17th, 1817, and communicated for publication in the *Christian Herald*:

In compliance with the request of my departed child, I write to you, my dear friend, to give you some account of her last sickness and death. My lovely daughter had just completed her education, which had for some time past almost exclusively occupied her attention. A fine snow falling, she was prevailed upon by a gay friend of ours, who lives some miles from Washington, to make up a party of pleasure for sleighing, and pay her a visit. After their arrival, they were entreated (it being Saturday) to stay until Monday. Martha, knowing there would be no preaching in Washington on the Sabbath, and feeling much fatigued, consented to remain. After sending the servant home with the sleigh she felt much indisposed, and retired to bed before tea. From her chamber she heard the conversation in the tea room, and found the merriment and frivolity of a gay party uncongenial to her present feelings. She wished herself at home, where, she said, "prayer was wont to be made." Sabbath arrived:—no ordinances—no reading of the precious word—no prayer.—She began to think of the privileges which she had enjoyed, but had never properly estimated, though she had always paid them external homage; and O, how valuable did they now appear! Her conscience was deeply convinced—her sins were brought by the Spirit into full view—her soul was filled with great distress; to use her own words, "she felt herself in hell." Most sincerely did she regret the loss of that precious time which she had wasted in unprofitable pursuits, particularly in novel reading: for this did she mourn with the contrition of a true penitent. She said, "Oh! if it is the Lord's will to permit me to return home, I will never more leave it, but apply myself to the duties of religion." In this state she continued until the violence of the fever brought on a delirium. Even then, the serious impressions of religious truth which had for some time past engrossed her thoughts, appeared to abide; and though the fanciful ideas with which the perusal of novels had filled her imagination still returned to haunt her mind, they could not chase from it the powerful convictions which the realities of religion had produced: for while she talked of the paintings that adorned her room, as exhibiting scenes in the "Mysteries of Urdolpho," she would lament and mourn over her sins. On Thursday I succeeded in getting her home in a sleigh, by taking out the seats, and fixing a bed in it. Her physician attended her on horseback. After her removal she appeared to be better. The hopes of her anxious parents were revived; and as a prospect of returning health dawned upon her the impressions on her soul became deeper, and more and more characteristic of a work of grace.

She would sometimes clasp me in her arms and beg me to pray for her—and then kiss me for it. Mr. Brown, our worthy Pastor, asked her if she did not wish to return again to the world, and enjoy its pleasures? Her answer was, that she desired to be resigned to the will of God; that every dispensation of his providence might be sanctified to her; but if Jesus would receive her, she would rather depart; she would give up *all* for a blessed immortality; and should she be restored to health, her only wish was to live to the glory of God.

She desired to become a member of the "Female Praying Society;" and she requested an interest in the prayers of all that called upon the name of Jesus. In this state of mind she continued three weeks; when it was thought advisable to give a slight mercurial affection to the system, which it was hoped would entirely relieve her. She then devoted herself entirely to religious inquiry; she became more than ever engaged *for herself* at the throne of grace; and though racked with pain of body, and her mouth extremely sore, she employed her whole time in reading, singing, and praying. Thus she continued growing ripe for glory; when, three days before her death, it pleased the Lord to dispel her doubts and fears, and give her a sweet assurance of pardoning mercy through a crucified Redeemer. Her emancipated soul was absorpt in Divine love—her tongue was set at liberty to utter the praises of Him who "by the blood of the Covenant delivered her out of the pit wherein is no water." She exclaimed in raptures of holy joy, "dear mother, I have found Jesus! he is precious to my soul! have you ever seen Jesus? He is all in all, he will save poor vile Martha. I thought I loved you, dear mother, but I find I love *my Saviour* better.—Oh! how precious he is to *my soul*! the one altogether lovely. Now, my dear mother, you said you would give me up if he would manifest himself to me as he does not to the world: weep not then for me; but pray for resignation." She then threw her affectionate arms around me, and prayed a considerable time. After a few moments she sang the hymn

"Happy soul, thy warfare's ended;"

and with a countenance beaming with holy joy exclaimed, "Come Lord Jesus and receive vile Martha to thyself before the light of another morning." With these words she became insensible; her body was permitted to suffer two days longer: then, without a struggle, she departed to join the song of the ransomed, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

A short time before her death, she begged me to tell her young friends that "she trusted she had discovered the true use of time: the hymn says, "Life is the time to serve the Lord;" but, mother, tell them, *Oh! tell them, that health is the time.* On time depends eternity. Though my life is still preserved, yet the distress of my body is so great, that I cannot speak forth the beauties of my Saviour. If my mouth ever gets well, I will tell them myself."

She was one of the young ladies who had exerted themselves in establishing and teaching a Sabbath School in this place. She now began to examine her motives, and said, "I never performed that duty with right views; I never sufficiently considered the value of the immortal soul. If the Lord restores me, I will in his strength endeavour to be more useful to the children; I will select suitable hymns for them, that when they arrive at a sick bed, and a dying hour, they may find the comfort of religious instruction. Let Mary take some tracts and give them to the dear little immortals, with my love. And, mother, let her take my place in the school. Oh, what a responsible and useful employment! May the Lord give her grace to be faithful, that she may receive the happy plaudit, *well done good and faithful servant, enter into the joys of thy Lord.*"

Oh! my friend, these are the words of my dear child. You who are a parent will feel how dear they are to me.

At her request I write to you, and it would no more than comport with the desire which she expressed before her death, that young persons every where should hear and consider what the Lord has graciously done for her soul. Make then what use you please of this imperfect statement. May it be as bread cast upon the waters, which will be found after many days.

AMERICAN BIBLE SOCIETY.

The following contributions to the funds of the American Bible Society have been acknowledged by the Treasurer since the account published in No. 16, (12th July:)

From the Bible Society of Virginia, 250 dols.; the Lexington Auxiliary B. S. (Virg.) 100 dols.; the Female B. S. of Carlisle, (Pa.) 123 dols.; the B. S. of Cumberland County, (Pa.) 120 dols.; the Westfield Aux. B. S. Essex County, (N. J.) 15 dols.; the Aux. B. S. of Steuben County, (N. Y.) 53 dols.; the Rahway Female B. S. (N. J.) 20 dols.; the Female B. S. of Kingston, Ulster County, (N. Y.) 30 dols.:—*Collections* by Rev. Neal H. Shaw, in the congregations at Chaptico, Tommy Coker, and All Faith Churches, in St. Mary's County, (Maryland,) 33 dols. 65 cents; by Dr. A. Proudfit, at Laurel-Hill and Little Red Stone, (Pa.) 74 dols.:—*one hundred and fifty dollars* contributed by a few ladies belonging to the congregation of Christ's Church, New-York, to constitute their pastor, the Rev. Thomas Lyell, a *director for life*:—and contributions of *thirty dollars* each, to constitute the following clergymen *members for life*, viz. the Rev. Dr. Hezekiah Ripley, by the ladies of the congregational Society at Green Farms, Fairfield County, (Conn.); Rev. Noah Porter, by several ladies of Farmington, (Conn.); Rev. John Mason Duncan, by the Associate Presbyterian Church at Baltimore; Rev. Bennet Tyler, by the Female Cent Society of Southbury, (Conn.); Rev. Samuel Shepherd, by the Female Cent Society in Lenox, (Mass.); Rev. Richard S. Storrs, by the Females of the parish of Braintree, (Mass.); Rev. John Smith, by the ladies of the Presbyterian Church in Cooperstown, Otsego County, (N. Y.): also, *thirty dollars* from each of the following persons, as members for life, viz.—Rev. John Keep; Rev. Samuel Willard; Rev. Dr. Joseph Strong, of Norwich, (Conn.); Dr. John R. B. Rogers, of New-York; J. B. Lawrence, of Salem, (Mass.); and Robert Hartshorne, of New-Jersey.

THE CHRISTIAN HERALD.

Vol. III.] Saturday, August 23, 1817. [No. 22.

Seventeenth Anniversary Meeting of the CHURCH MISSIONARY SOCIETY, (IN LONDON.)

THE Annual Sermon for this Society was preached by the Rev. Daniel Wilson, on Tuesday morning, the 6th of May, at St. Bride's: this church being more convenient than St. Anne's, Blackfriars, on account of its greater proximity to the place where the meeting is held. The Sermon was founded on John iv. 35, 36; and the present very remarkable state of this country, with respect to its means and disposition to communicate the Gospel, and the openings in the Heathen world for its reception, afforded Mr. Wilson an opportunity of giving a most impressive view of the state of the world, and our duty to act accordingly. He considered the text under the two heads of "the aspect of the fields," and "the encouragement to the reapers to enter into them."

The Annual Meeting was held, as usual, at Freemason's Hall, at two o'clock. The Right Honourable Lord Gambier, Vice Patron, and President, in the Chair. The Lord Bishop of Gloucester, Mr. Wilberforce, Mr. Grant, upwards 100 clergymen, and more than 1200 other members of the Society, ladies and gentlemen, were present. Many were unable to get in, for want of more room.

A suitable place for the annual meetings of the various Benevolent Societies of the country, somewhere in the neighbourhood of Lincoln's Inn Fields, has long been wanting. We confess that we should greatly rejoice to see a building erected, which would contain 3000 persons, who would, if the building were erected with this design, hear with perfect ease, both to themselves and to the speakers.

His Lordship, the President, opened the business of the meeting with that piety which so eminently marks his character, praying that the spirit of their great Master might be present on the occasion. The Secretary then read the Report, which was by far the most encouraging which the Society has yet had to present to the public. The accounts from Africa were particularly promising; 21 adults amongst the re-captured Negroes having been baptized in one day at Regent's Town, in the colony of Sierra Leone. The income of the Society, notwithstanding the difficulties of the times, had increased more than 3000*l.* and amounted last year to 19,000*l.* But such has been the calls upon its funds, that its expenditure has exceeded its income nearly 2000*l.*

The Bishop of Gloucester moved the printing of the Report, and called upon the meeting to bless God for the success which he had been pleased to give. A success which manifestly called for their admiring gratitude and determined perseverance. This motion was seconded by the Rev. Mr. Paterson from Russia, who stated the encouraging fields of labour in Tartary, Turkey, and Persia,

under the patronage of the great and good Emperor Alexander. Alluding to the death of the late Martyn at Spiraz, he stated his hope, that the Society would exert themselves in Persia, till they had built a christian church over the tomb of Martyn. He mentioned several circumstances showing the disposition of Mahometans to receive the word of God.

The Rev. Dr. Thorpe made a very animated speech relative to the scenes of the Society's labours, and the interest which his countrymen in Ireland felt in the progress of this cause: he concluded, by making a motion approving of the proceedings of the Society, which was seconded by R. H. Inglis, Esq. and carried unanimously.

The Assistant Secretary, in acknowledging the thanks of the meeting, expressed his persuasion that all united in giving the glory of any good done to God alone. He contrasted the scene which he then beheld, with what he had seen in Africa at the same time last year, in the school at Yongroo, and in the worship of the spirits of the dead. He trusted that the encouraging tidings which the Report contained from Africa, would excite the meeting to exertions and prayer.

Charles Barclay, Esq. M. P. moved thanks to various friends of the Society, which was seconded by the Rev. R. P. Beachcroft, Rector of Blunham, who, after an interesting address, concluded with a peculiarly appropriate and eloquent quotation from Bishop Hall's writings, as the universal testimony of Scripture to the Saviour, the great subject, ever to be brought before the Heathen.

The Rev. J. W. Cunningham, of Harrow, in moving thanks to the preacher, which was seconded by the Rev. David Hughes, disclaimed all intention of praising him; yet could not avoid noticing the energy of his delivery, and the vast accumulation of well-authenticated facts which he brought before the public.

The Rev. Daniel Wilson beautifully marked the danger of self-admiration and self-praise creeping on the mind, instead of a simple reference of all to the glory of God. He accepted the thanks only, as expressing the pledge of the meeting to exert themselves anew in this cause.

The thanks to the noble President and Chairman being respectfully moved and seconded by the Rev. Edward Burn and the Rev. Hans Hamilton, his Lordship replied, by stating, that he considered his connexion with these Societies as a greater honour than any earthly titles or distinctions. His Lordship concluded the meeting by reading, with much devotion, the 117th Psalm, which had been sung in the church that morning.

We cannot but remark, with thankfulness to God, that throughout the day, the genuine spirit of the Gospel seemed remarkably to prevail—an humble ascription of all glory to God, with affiance on his grace and blessing, and sincere affection toward other Christians in their exertions to extend his kingdom in the world.

The Rev. Mr. Corrie, one of the chaplains of the Hon. East

India Company, who resided several years in India, returned to this country about two years ago for the recovery of his health, which has happily been re-established. On the 14th of April, he embarked again for India, where, we trust, he will long be spared as a blessing to the country.

He is accompanied by the Rev. Bernard Schmid, and his brother, the Rev. Deocar Schmid, two Lutheran clergymen; and by Mr. John Adlington, who is intended for orders, but too young to be yet ordained. They all sailed in the Carnatic, for Calcutta.

This Society has granted £100 toward the establishment of the Missionary Seminary at Basle in Switzerland—the same institution to which the Missionary Society last year presented £200.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Anniversary Meeting of the British and Foreign School Society was held on Tuesday, May 13th, at Freemason's Hall.

Before eleven o'clock in the morning, the hall, which was fitted up with great neatness, for the accommodation of ladies, was filled in every part by a respectable throng of persons of distinction; a considerable number of ladies and gentlemen of the Society of Friends were also present.

Soon after twelve o'clock, His Grace the Duke of Bedford entered the hall, and took the chair amid great applause. His Grace was accompanied by the Marquis of Tavistock, Sir John Jackson, Bart. Sir Jas. Mackintosh, M. P. Mr. Barclay, M. P. Mr. Brougham, M. P. His Excellency the French Ambassador, Lord Ossulston, Lord Wm. Russel, the Sultan Katteghery, Baron Strandman, Dr. Hamel, Mr. Mallett, the Secretary of the Elementary School Society at Paris, Mr. Moran, and a considerable number of Ministers from various parts of the country.

When the Duke of Bedford took the chair, he informed the Meeting, that his Royal Highness the Duke of Sussex, who took a deep interest in the well being of the Society, was every moment expected. His Grace begged leave to repeat the deep interest which he should ever take in its welfare.

The business of the day was then opened, by reading the Report of the current year's proceedings. This Report was of the most gratifying kind—the sum of 10,000*l.* which was required to clear off some of the old debts, and erect a proper School-house, had, with an additional sum, been procured within the last year. Mr. Owen, of Lanark, had contributed 1000*l.* to this vested subscription. It appeared from the Report, that the system of this Society had been widely spread in every quarter of the world. In the Borough Free School alone 12,000 children had been educated; independently of its being the centre from which instructors were initiated into the system, and sent to every part of the world. A Jews' School, for the education of 400 boys, had also been established in Houndsditch. The Auxiliary Society, in Southwark, had also done much in support of the system; and the Parish of Newington had erected a School on the principle of association;

which would be opened in a few days. The most satisfactory accounts were also received from Scotland and Ireland: in the latter country, the Catholic Clergy, in many instances, lent their aid to the diffusion of education according to this system. The same intelligence was received from India, where the Missionaries co-operated in the undertaking. The most favourable accounts had also been received from the Continent of Europe. In France, according to the information conveyed by Mr. Moran (who first introduced the system into that country,) the most liberal support had been given by the King, the Duke de la Chartre, Count Lainé, and several Prefects, and other Functionaries. His Majesty had directed that the Catholic and Protestant boys should be educated in different schools, to admit of their receiving religious instruction from their several pastors. In Russia and the north of Europe it received every support. In Rome no objections were started against its introduction, and Cardinal Gonsalvi, on the part of the Pope, desired that the books of the Society should be forwarded for perusal. In the kingdom of Hayti it had also obtained a footing. In Spain, Africa, America, Sierra Leone, and other places, similar success had marked its progress.

William Allen, Esq. the Treasurer, then read the financial statement of the accounts of the Society. The Treasurer took a retrospective view of the great difficulties the Society had to struggle with in past years, yet he could not help acknowledging the hand of God in its support; for in a moment when there appeared to be no immediate prospect of help, and those few friends who joined with the late lamented Joseph Fox, had exerted themselves to the utmost, they received a sum of 500*l.* from a benevolent individual. This worthy man, whose name he might now mention, was Richard Reynolds of Bristol, who at different times had contributed between 2 and 3000*l.* to the funds of this Institution. And when he viewed the prosperous situation of the Society, which is this day freed from the incumbrance of its debts, and the buildings erected with only a further advance of 2,500*l.* he could not help thinking, that if ever the hand of Providence was manifested in support of a benevolent institution, it was evident in this.

Sir John Jackson proposed the adoption of the Report, on which he pronounced the warmest panegyric.

The Rev. J. Townsend seconded the motion, and took a warm and energetic view of the state of education in this country. He said, that he should be ungrateful indeed, if he were not an advocate for gratuitous education, having himself received it in Christ's Hospital. The Rev Gentleman paid a just tribute to the early instruction he had received from an excellent mother, and very beautifully described the importance of education to the present and future welfare of man.

The Marquis of Tavistock proposed a motion of thanks to the Prince Regent, and their Royal Highnesses the Dukes of Kent and Sussex, for their patronage of this Society.

Mr. Chas. Barclay, M. P. seconded this motion, and paid a just

tribute to the merits of the Society. Wide as this system of education had been diffused, there were, he was sorry to say, 6000 children uneducated at present in the Borough of Southwark.

The noble chairman lamented the absence of the Duke of Sussex, which he apprehended was occasioned by indisposition. He then read a letter from the Duke of Kent, dated Brussels, May 5th, which contained the strongest expressions of His Royal Highness's anxiety for the success of this Society.

Major Torrens proposed a vote of thanks to the Duke of Bedford, as President of the Society. He pronounced an eloquent panegyric upon his Grace, whom he described as the hereditary friend of all that was noble, free, and liberal, in England. He also described, in forcible terms, the quantity of female talent which this country produced, and strongly urged the advancement of the Female School.

His Royal Highness the Duke of Sussex entered the room amidst the applauses of the Meeting.

The Rev. John Paterson gave a most encouraging account of the general disposition of the people in many parts of the continent to read the Scriptures; and mentioned the case of a number of boys at Gottenburgh, who, of their own accord, had formed a Juvenile Bible Society, which amounted to 400; and that some of the boys who had no money at command subscribed a penny per week, to be taken from their dinner allowance. He mentioned the universal instruction of the people in many parts of Sweden, which he had visited, and the custom of that country in refusing marriage to persons until they were able to read. He paid a just tribute to the Emperor Alexander, who, among the various objects of his expanded benevolence, was engaged in promoting Schools on the improved system.

The noble chairman acknowledged the thanks of the Meeting, declaring, that such were the transcendent advantages of this Institution, that he dared not have withheld his support and exertion in its favour.

George Phillips, Esq. in proposing a vote of thanks to the Ladies of the Committee, strenuously urged still greater exertions in the female department, from the important effects which education always has on the human mind, and very properly described those advantages in promoting the happiness of families, as servants, or the mothers of families. He expressed his regret, that the female department appeared to be deficient in the state of its funds, and relied on the assistance of the Ladies to support this important department of the Institution.

The Rev. Dr. Waugh, in seconding the motion, took an extensive view of the blessings of instruction. Like the God of nature, in an intellectual point of view, it said, 'Let there be light.'—Light is daily diffusing its beams in all directions; and, while the ladies are entitled to the warmest thanks of the Meeting for their active exertions, he reminded them of the strong claim which is laid on them from the rank which they held in society. Here the

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Rev. Doctor engaged the attention of his audience by some lively and interesting sketches of the inferior station of women in various parts of the world where education has not extended itself, nor Christian principles become established.

His Royal Highness the Duke of Sussex proposed a vote of thanks to the Treasurer, Secretary, and Committee. His Royal Highness paid a just tribute to the Treasurer,* who had supported this cause, when, but for him and one or two others, it would have sunk—and very eloquently stated his conviction, that the broad and liberal ground which this Society took, was the bounden duty of every man who respected the rights of conscience. It was the way to include every class, allowing their parents to worship God, and train up their children according to their own religious principles. His Royal Highness stated, that on these grounds, although he could add little to the observations which had been made, he considered it the duty of persons in the highest stations of rank to support such an institution as this.

Thos. Fowle Buxton, Esq. very eloquently seconded the motion. In allusion to the Treasurer, who had stated his willingness to resign his office into other hands, Mr. B. remarked, that when the Society was in extreme difficulties—when, year after year, the Treasurer was called upon for further advances—when every thing was difficult and discouraging—the worthy Treasurer said nothing about resigning his office. Now, when the Society is in prosperity and in flourishing circumstances, the Treasurer modestly conceals himself behind the Noble Chairman, and is willing to yield up an office, no longer calling for such anxious cares, into other hands. He need not say, that such a resignation could never be thought of by the members of this Institution, or his services ever forgot.

The Rev. Dr. Schawbe acknowledged the thanks of the Meeting, both for the Treasurer and himself.

Sir James Mackintosh moved the thanks of the Meeting to the benevolent individuals who, by their exertions, had raised the sum of 11,024*l.* 13*s.* 1*d.** for liquidating the debts, and the erection of new buildings. In the most eloquent manner this gentleman descanted on the benefits of education. He stated, that by documents laid before the House of Commons, it appeared that the punishment of criminals cost this country 150,000*l.*† annually. This large sum is expended in inflicting misery and pain on our fellow creatures. He did not say that any blame was attached to the Government of this country for this expenditure. He declared his conviction, that the punishment of criminals was benevolent in its effects on society, and that the laws were administered in the most admirable spirit of mercy by our judges. But a small part of this sum, if laid out in the instruction of children, would do more to prevent this infliction of pain and unhappiness, than all the punishment arising from the execution of the laws; and it would have the im-

* Nearly Fifty thousand Dollars.

† Two thirds of a million of Dollars.

mense advantage of rendering persons, who, by ignorance, are growing up to be the pests of society, valuable and useful members of the community.

The Rev. Dr. Mason, Secretary to the American Bible Society, rejoiced in the spirit of British benevolence, and in the individuality of the objects of different institutions. He considered it his greatest happiness to be present at the meetings held in London, at this season of Christian exertion.—While he respected his native country and its government, he was proud that British blood flowed through his veins. He was happy to say, that the same spirit was widely diffused in America; and education was making rapid progress on that continent.

The Rev. Mr. Hillyard paid a tribute of respect to the Noble Chairman and the Marquis of Tavistock, for the exertions made in the neighbourhood of Bedford, not only for the relief of their temporal necessities, but in supporting schools, and dispensing to them the bread of life.

The Rev. Rowland Hill highly approved of the plan of the Institution, and remarked, that since their establishment, the Sunday Schools in Southwark were increased from 2 to 3000: and he was happy to see the instruction of children on week days united with the benefits of religious instruction at their respective places of worship on Sundays. He rejoiced in what is doing by another Institution among the children of the Establishment, but he could not agree to the exclusion of those who dissent from it. Including the Catholic, half of the population may be considered as dissenters.—Should this large mass of our fellow subjects be doomed to ignorance because of the religion of their parents? Were such a dreadful event to take place, in a generation or two we might expect a large proportion of them to become barbarians.

R. H. Marten, Esq. the Rev. Jacob Snelgar, and the Rev. E. J. Jones, addressed the Meeting; and his Royal Highness the Duke of Sussex concluded, by moving the thanks of the Meeting to the Noble Duke in the Chair.

EXTRACT OF THE SPEECH OF DR. MASON, OF NEW-YORK,
at the Anniversary meeting of the London Missionary Society.

My respected and honoured Christian Friends—Had I consulted merely my bodily feelings, I should not have attempted the task of addressing you this day: and did make an attempt to decline what I account both an honour and a happiness. But I confess that I felt the blush mantling in my cheek when I thought of shrinking from a little bodily exertion in giving my tribute of respect and reverence to a society that is sending out my fellow sinners, fellow Christians, fellow ministers, to carry their body and their blood into the service of Jesus Christ. Fifteen years ago, this day, or near it, I had the ineffable satisfaction of witnessing the zeal, the love, the efforts, of the London Missionary Society. And never shall I forget, Sir, the impression that was made upon my heart at the parting scene. Never can I forget the evident presence of the

spirit of grace and supplication, with the vows, and thanksgivings, and wishes, that were poured out at the conclusion, by a reverend and honoured Friend now present. I had not then the expectation that I should once more be permitted to witness a scene on which the angels of God, (if on any on this globe) look down with delight. Inspiration tells us that angels are all ministering spirits, sent forth on a ministry for them who are to be heirs of salvation: and when the business is to send that salvation to the stray sheep who are not of this fold, if there be ever a general rendezvous of the angels, it is to witness the transactions connected with such an object.

It has been my lot, Sir, in the course of divine providence, to see things that have impressed upon my soul more than ever the necessity, importance, and difficulty, of missionary labours. We think, my Christian friends, we sometimes think, that our hearts *do* feel for the miserable state of the Heathen, who are without those glad tidings of great joy, that cheer our days, and tranquillize our nights. You *do* feel: but you feel, I was going to say, by halves:—to have the sensation come with all its power into your bosoms, you should *see* what you now only *hear*. I have been in countries nominally Christian, where there are millions upon millions bowing to stocks and stones with the blindest devotedness; exceedingly exact in their superstitions, but without a thought of God or eternity. The bonds wherewith Satan holds the minds of men are such, that it is almost impossible for me to resist the exclamation, as I contemplate these scenes—that in very deed the progress of the Gospel among people who have become the servants of idols, is itself the greatest of all external demonstrations that it came down from heaven. For if there be any thing that can touch these people, open their eyes, or make even a crevice for the entrance of a pure, spiritual, and eternal hope into their breasts, it is that power which compels all resistance to give way.—Here I saw of what stuff a missionary ought to be made. Here I saw, that zeal, excited by a variety of concurring circumstances in a Christian country, that has not counted the cost, is likely to evaporate. Here I saw, that faith, and love, and devotedness, as well as some important intellectual qualities, of which common sense is by far the most valuable, are indispensable to him who hopes to make an impression upon those that are without God, and without the Gospel. Here I saw, that any man who means to be a servant of Jesus Christ, in this cause, must go without conditions, except it be that his Master shall stand by him as long as he is engaged in his work. And if we are not satisfied that we are ready to have our blood spilt the next hour, we are not fit for the work, Sir.

There is one view of the operations of this Society which deserves very particular attention. We have had a great many finely-spun theories upon human society. We have had many of the wise men of this world—whose wisdom in this as well as every thing else where the kingdom of God is concerned, is mere foolishness;—who will insist upon it, that there is no possibility of making

men Christians unless you first civilize them. You must make them artisans, agriculturists, carpenters, tailors, and bakers—a sort of practical philosophers.—You must have the science of what they call Government introduced; they must be political economists; then, forsooth, you may make them Christians. Just as if the Son of God built the kingdom of his grace and glory upon political economy, Sir!—No, Sir, the great secret is this; the grace of God will do more than all the human schemes in existence—tame the wild heart. And then, whatever belongs to that which embellishes the human character, follows in the train of the Gospel of Jesus Christ: for it stands eternally true, that ‘he who spared not his own Son, but delivered him up for us all, shall with him also freely give us all things.’

Permit me to press upon the minds of this Christian audience, one of the singular, the original honours of this institution. I believe, Sir, it was in the bosom of the (London) Missionary Society, that the gospel spirit of catholic love and fellowship originated. If my memory does not deceive me, till that period, Christians were looking at their different peculiarities through a very thick mist. And we all know what a fog is: every man knows, that if he see an object through a mist, it has a vast and imposing appearance; but when he comes up to it, it dwindles to nothing. The light and warmth issuing from this Society have driven away the mist: and Christians that were jangling about a variety of little things have found that they were not worth their pains or trouble. They have discovered, with great surprise, that they are practically one in Christ Jesus. Out of that gospel spirit of catholic benevolence, that unites believers in the Son of God, whatever be their external forms, have proceeded, unquestionably, in a very great degree, all the other forms of noble munificence in this country. Had there been no Missionary Society, there would have been no British and Foreign Bible Society: and I cannot help marking, with particular care and tender feeling, the march of the Divine Providence. Here is first the Missionary Society. The Missionary must go and break up the fallow ground: he must go and tell the poor Pagans that there is a Bible, and what it is worth: then minds are excited to multiply this Bible—to follow up the blow—enter the breach—and pour in this Bible among the nations who have been apprised of its value, and of its coming.—And permit me to repeat that general idea which has been communicated this day, that, with all the reverence and respect that I feel for THE BIBLE SOCIETY—(*let its name and praises be suspended in letters of gold from the wings of angels, and carried under the light of heaven from one end of the earth to the other end of the earth;*) but permit me to say, Sir, that if there be nothing but the Bible to be sent, the world is never to be converted. Yet I would say; Fill the land with Bibles; put one in every house, in every chamber; God in his sovereignty may call some by the efficacy of his Word, alone to shew the power of his arm; yet that will not convert the nations. Why? Because it is not the Master’s ordinance for

converting the nations. The Master's ordinance is, "Go into all the world, and preach the Gospel to every creature." And what amazing advantages are given to the living teacher, when he cannot put his foot upon an acre of Pagan soil without finding a Bible ! He can go and teach the Heathen with that Bible in his hand. It is *the two together* that are to convert the nations. Our Lord has told us that the lips of flesh and blood shall be the instruments of conveying peace, life, holiness, and happiness. Such then are the wonderful steps of Divine Providence. Had the Bible Society commenced its attempts before the Missionary Society, it would in all probability have been unsuccessful.

Now it is not to be expected that such a system as this should proceed without difficulties, and very great ones ; if it did, it would bear upon its forehead a mark of a no very desirable sort. You are not to suppose, that the Devil will allow his throne to be subverted without a struggle : that he is going to sit down in despair : that is not the history of that fiend.—Thanks be to our Lord, who subdued Satan. The Devil is against you, Sir ; "but through God," as the Psalmist says, "we shall do valiantly, for he it is that shall tread down our enemies." If he undertake to do it, Sir, no matter how weak we are.—There may be difficulties with respect to pecuniary resources. We profess to be Christians, my friends. A faith that does not work is under the curse both of God and man : but the stronger the true faith is, the more it will work.—There is among Christian people themselves a sort of practical Atheism. They are afraid to trust the Providence of God. They not realize the doctrine and fact of God's special Providence. Now, that God, who has all things in his hand, only calls you to pay the same respect to him in this matter, as you would pay to the word of an honest man. He said to Israel, when labouring under a severe chastisement, "Prove me now herewith ; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Who ever made the experiment, and found it to fail ? Whoever was the worse for honouring God with his substance ? Let the man step forward, who can, and charge God with breaking his word. "Honour the Lord with thy substance, and with the first-fruits of all thine increase ; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." He is the God of the seasons, the God of the elements ;—that God commands us to honour him with our substance. That society which teaches faith to others, must live by faith itself. We must keep our eye fixed upon the end. God has promised that his knowledge shall cover the earth, as the waters cover the sea. It is the Church of the living God that must extend her own limits, under the immediate auspices of the Captain of salvation. We know not the peculiar day, or the year, in which the Son of man shall appear : but we do know there is no time to be idle. You cannot fold up your arms now ; the business presses harder and harder. Behold, the Son of man cometh ! Christians who are labouring in this great work are like John the Baptist, preparing

the way of the Lord, and making his paths straight. The sound of their Master's feet is behind them. Ultimate success is sure. Already the iron band of the Hindoo caste begins to give way : and I thank my honoured Friend for the idea about the Chinese wall beginning to totter. Go on, and one stone of that wall shall not be left upon another. One one word more. We all know what apprehensions have been entertained for the condition of Great-Britain.—Fears without and fears within.—There is a protection to the island of Great-Britain, better than all your fleets, your armies, your statesmen, your heroes, (I speak without derogation of any of them) the holy seed is the substance thereof.

I have to move, Sir, that the cordial thanks of this Society be given to the Rev. George Burder, the gratuitous Secretary, &c. &c.

BIBLE SOCIETY OF BALTIMORE.

Extract from the sixth Report of the Managers, presented at the anniversary Meeting of the Society, 23d Sep. 1816.

ONE hundred and seventy-three octavo Bibles, six hundred and forty-nine common Bibles, three German Bibles, thirty-three German Testaments, and one quarto Bible, have been distributed during the past year. The managers received 150 dollars as a donation from the Female Auxiliary Bible Society of Baltimore, and also ten dollars from a private contributor, for the purpose of purchasing Bibles to be sent to the Western part of our continent.

By a resolve of the Managers, which has been carried into effect, 100 dollars is appropriated as a donation from this society, in aid of the funds for supplying the Chinese with Bibles.

The Brevier octavo Stereotype plates, a part of which had arrived at the last annual report of the Board of Managers, have been received, a press put in operation, and an edition of the Bible, consisting of 500 copies, has been completed. A second edition of the Bible, to consist of 2,500 copies, is in such a state of forwardness, as to afford flattering hopes of a speedy completion ; the expense of which, however, will far exceed the balance now in the Treasury.

The Managers cannot deny themselves the pleasure of stating, to their constituents, the grateful sense which they cherish for the aid received, in establishing the Stereotype Press, from our national government, by a remission of the duties upon the imported plates. They also owe a debt of gratitude to Major Barry, who made a present to the Society, of an elegant and appropriate stamp.

A view of the fiscal concerns of the Society, is exhibited by the following abstract from the accounts which are kept by the gentleman who has that department under his care, viz :

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Balance by the last annual statement	- - - -	\$ 13 24
Cash received last year	- - - -	4265 27
		4278 55
Disbursed	- - - -	3441 50

Balance in the hands of the Treasurer - - - 837 05

The Directors of the Bible Society of Baltimore, were induced to decline the invitation to become auxiliary to the institution of the American Bible Society by a variety of considerations. They are persuaded that the vast extent of territory to be represented, must render a National Society in reality impracticable, and that the attempt will eventuate in the establishment of a Bible Society in New-York, acting upon the disposal of funds drawn from every part of the Union. They are persuaded that these funds may be more judiciously employed by the Trustees of Societies having a local acquaintance and a local interest in the several States and Counties where the necessary means are to be procured. They are persuaded that the inevitable expense of conveying delegates from every principal Society, many of which are greatly remote from the proposed centre of their operations, will deter many Societies from appointing any representative, and will diminish materially the means of usefulness in others disposed to send delegates. They are persuaded that there will be less active co-operation in the cause, when the agents to employ the funds raised, are distant and unknown; that the subject of Bible Societies will be less talked about, less felt and understood, than if the objects of benevolence were wholly dependent upon the zeal, wisdom and bounty of their own neighbourhood. They believe, finally, that while a National Society can never long be conducted with vigour in so great an extent of country, all the valuable purposes of a National Institution can as well be effected by an intimate epistolary correspondence among the distinct and independent State and County Societies.

They are happy, notwithstanding, to aid in giving an extended circulation to the pious and zealous sentiments of the body entitled "*The American Bible Society*," and they therefore present to their constituents, the conclusion of the address of that Society to the American public.

Officers of the present Year.

Rt. Rev. Bishop Kemp, D. D. *President*; Rev. Mr. Neal, Rev. Mr. Bartow, *Vice-Presidents*; Rev. Dr. Kurtz, Rev. W. E. Wyatt, *Cor. Secretaries*; Mr. Evan Thomas, *Rec. Sec.*; Alex. Fridge, Esq. *Treasurer*.

REVIEW of the observations relating to the American Bible Society contained in the above Report.

The object of Bible Societies is momentous. Whatever has a material bearing upon the great enterprises pursuing in Christendom to promote an extensive circulation of the holy Scriptures, must

be interesting to all who duly estimate the precious gift of Divine revelation to a fallen benighted world ; and great is the responsibility attached to the public expression of opinion, or the adoption of measures, calculated to impede that circulation. That there should be difference of sentiment between the directors of different Bible Societies, as well as of any other bodies of men, in relation to the expediency of certain plans of operation, is to be expected : but the religious community have a right to expect also, that in all questions of moment concerning the best means of attaining the great end of Bible institutions, the decisions of those who manage their affairs be the result of deliberate and mature examination ; and when reasoning is undertaken to be supported by facts, those facts be well ascertained and correctly stated. This is the more important, when these decisions are to be published to the world in annual reports, which come out in the name and under the sanction of large and respectable associations of Christians, and which are widely circulated and read by all descriptions of men, and of course produce an extensive influence on public opinion. This importance increases with the magnitude of the design which is the subject of deliberation. Now, if ever an undertaking on this side the Atlantic for promoting the dissemination of revealed truth,—from the catholicity of its views, the extent and importance of the operations it contemplates, the greatness of the resources it is designed to call into action,—deserved most serious, profound, faithful, candid, and prayerful consideration, before it should meet with public opposition, or be treated as visionary, certainly a NATIONAL BIBLE SOCIETY FOR THE UNITED STATES was entitled to that consideration ; on the part of those especially who conduct the concerns of institutions founded expressly for the same grand object,—the widest practicable diffusion of the sacred oracles amongst the destitute. That some powerful machinery was wanted to give greater scope and efficiency to Christian exertion in the Bible cause in this country, previously to the formation of our National Institution, had been pretty extensively felt for some time antecedent : but the practicability of framing an establishment suited to answer the great ends desired, was not so manifest, nor so generally believed in, until a system combining the advantages required, and adapted to the actual state of this country, was digested and presented to view. Such a system was exhibited in the constitution of the American Bible Society, framed by a convention of delegates from upwards of thirty Societies, met in this city in May 1816. This constitution, after mature deliberation, was adopted by the unanimous vote of that convention ; and was shortly afterwards published, in a pamphlet, together with an account of the proceedings of the convention, and its address to the people of the United States, and was proclaimed in newspapers and magazines from one end of the Union to the other. Numerous Bible Societies in almost every part of the country took the earliest opportunity to declare themselves auxiliaries to this National Institution ; many new Societies were soon formed for the

express purpose of aiding it; and great and good men of every political and religious denomination expressed their approbation of its design, made large donations to its funds, and accepted of offices under its constitution. Surely these facts afforded a strong presumption in favour of the National Society. If the directors of other societies doubted the correctness of this presumption, was it not their obvious duty to examine with care and candour, the Constitution of the American Bible Society; to ascertain the principles on which it was founded; to weigh the arguments which had been advanced for and against it; and to trace the rise, progress, and success of similar institutions in other countries, before they decided on expressing a disapprobation, which might in any measure restrict its usefulness?

The preceding principles and facts we consider indisputable.

Let us now examine in what manner the Directors of the Baltimore Society have regarded or disregarded them in their statement contained in their sixth annual report. In that document are the following passages.

"The Directors of the Bible Society of Baltimore were induced to decline the invitation to become auxiliary to the institution of the American Bible Society, by a variety of considerations:

(1st. Because) "they are persuaded that the vast extent of territory to be represented must render a National Society in reality impracticable, and that the attempt will eventuate in the establishment of a Bible Society in New-York acting from the disposal of funds drawn from every part of the Union."

It appears by the introductory paragraph, that the Directors undertake to assign to the Baltimore Society their reasons for not having co-operated in the formation of the American Bible Society; which, at the time when that Report was made, had been several months in existence and successful operation. What is very remarkable, the Directors give their objections to the National Institution as founded on their impressions respecting it at this last mentioned period. They do not say, they formerly supposed, but "they are persuaded," "they believe," &c

In detailing, however, the grounds of their opposition to that Institution, they fancy something in embryo, and pourtray its leading features in such colours as to present a complete caricature, having so little resemblance to the American Bible Society, as it really existed at the time, and as it is described in its constitution, that, if the supposition could be reconciled with other facts, one would be strongly inclined to suspect they had never read or heard of that constitution. If this latter supposition be correct, what excuse can such respectable gentlemen as these Directors are known to be, make, for so decided and so public an expression of their opinion against the nature and tendency of so important an Institution, of which they had no correct knowledge; especially, when that opinion is calculated to have so extensive an effect in withholding or restricting the beneficent co-operation of so large and opulent a district as that which forms the bounds of their Bible Society?

It was indeed true,—not that the attempt to establish a National Bible Society *would*,—but that it *did*, several months before the Baltimore Directors uttered their prophecy, “eventuate in the establishment of a Bible Society in New-York;” just as the attempt to establish the British and Foreign, and the Russian Bible Societies, eventuated in the establishment of Societies in London and St. Petersburg: it is also true, that these three institutions act upon “the disposal of funds drawn from a great distance.”

But 2dly, the Directors of Baltimore “are persuaded that these funds “may be more judiciously employed by the trustees of societies having a “local acquaintance and a local interest in the several states and counties “where the necessary means are to be procured.”

To this we reply: that the constitution of the American Bible Society recognizes in its auxiliaries, both the right and the propriety of employing their funds within their own districts, to the extent of what they may consider requisite for supplying the wants of those districts; and only requires of them to give to it what may remain after that supply. These “surplus funds” are to aid in advancing the great purposes of the National Society,—which purposes the several local societies are deemed inadequate to accomplish. If Bibles are to be sent to a great distance, it is presumed that the managers of a great institution, possessed of an extensive correspondence, will generally be better qualified to make a judicious distribution than a small society, having few or no correspondents, and consequently possessing little information of the exact want of Bibles at a distance. The Baltimore Directors however think differently. They are opposed to the American Bible Society, because ‘a local acquaintance’ and ‘a local interest’ are in their opinion necessary to a judicious distribution of the Bible: yet from their 6th Report it appears, that their complaisance for the ladies of Baltimore must have compelled them, contrary to their ideas of propriety, to undertake the distribution of 150 dollars worth of Bibles “in the western part of our continent,” in which it is most probable they had neither “local acquaintance,” nor “local interest.”

The *third* ground of objection to the American Bible Society, stated by the Baltimore Directors, namely, “*the inevitable expense of conveying delegates from every principal society,*” &c. is so void of foundation in point of fact, that a simple perusal of the constitution will do away all apprehensions on that score, which a total ignorance of that document could alone have created.

The above mentioned Directors object to the American Bible Society in the *fourth* place, because “they are persuaded there will be a less active “co-operation in the cause, when the agents to employ the funds raised “are distant and unknown; that the subject of Bible Societies will be less “talked about, less felt and understood, than if the objects of benevolence “were wholly dependent upon the zeal, wisdom, and bounty of their own “neighbourhood.”

As this objection relates to a hypothetical, and very fanciful state of things, totally foreign to any thing to be found in the constitution of the American Bible Society, or in the nature of its operations, it needs no refutation. As to the idea that the national institution will lessen the zeal of the inhabitants of this country in the Bible cause, we trust that the following facts will amply prove the

very reverse of what is apprehended :—In one year from the formation of the American Bible Society, upwards of fifty new Bible societies were instituted : while in the preceding year of 1815, the new Bible societies formed were less than half that number. And upwards of forty of the societies instituted during the first year of the existence of the national society, were formed *as its auxiliaries*.

5thly. The gentlemen above mentioned, “believe finally, that while a “national society can never long be conducted with vigour in so great an “extent of country, *all* the valuable purposes of a national society can *as* “well be effected by an intimate epistolary correspondence among the distinct and independent state and county societies.”

The Directors here favour us with their creed.—If after the evidence afforded by the British and Foreign and the Russian Bible Societies, that a national institution *can* for a long time be vigorously and successfully conducted, these gentlemen do not find their belief shaken, they certainly will not be accused of credulity. There are nearly six hundred Bible societies in the British dominions, and upwards of two hundred in this country. Can there be any rational ground for a doubt, whether, in either country, these several societies, acting separately and independently, could transact business on an extensive scale, procure stereotype plates, print large editions of the scriptures, supply the wants of distant and destitute regions, with the same economy, dispatch and system, by setting to work their hundreds of Secretaries in active correspondence among each other, as could either of those national institutions, which in their nature are so much better calculated to concentrate the information, and the resources of the whole, without being embarrassed by the conflicting plans and opinions of so great a number of independent establishments ?

In the above report, the Directors kindly conclude, by giving an extract from the address of the convention which formed the American Bible Society. Had they also inserted the constitution of that society (which might have been taken from the same pamphlet) they would have conferred a greater favour ; since the latter document accompanying their objections would have rendered any reply to these unnecessary.

Although we have thus freely commented on the groundless preconceptions, and awkward and inexcusable mistakes of the Directors of the Bible Society of Baltimore, we are not forgetful of the past zeal and usefulness of that institution : and we feel grateful to its Right Reverend President for having given to the Bible in this country the sanction of his Episcopal example. We hope that as the Directors become better acquainted with the American Bible Society, they will form a more favourable opinion of it ; and that, as their annual meeting is not very distant, they will embrace the opportunity in their next report to correct those representations of imaginary evils ascribed to it which have been the subject of these remarks. In the mean while we heartily unite in the wish expressed in the *fifth* report of that society, (page 11,) “That in a cause “where all denominations, every community, and almost every nation are together striving for the glory of God and the salvation of man, the citizens of Baltimore will not subject their name “to disgraceful comparisons and to foul reproach.”

THE CHRISTIAN HERALD.

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RELIGIOUS TRACT SOCIETY OF LONDON.

On Thursday, May 15th, was held at the city of London Tavern, Bishopsgate-street, the eighteenth Anniversary of the Religious Tract Society, which was numerous and respectably attended, both by the clergy and laity of the established church, and of various other denominations.

It appeared from the Report, (which will speedily be published) that the efforts of this Society for the diffusion of Divine Truth, continue to be prosecuted with unabated ardour, both at home and abroad, by persons immediately in connexion with it, as well as by Societies formed for the express purpose on both sides of the Atlantic: which, having caught the flame of holy zeal from the Parent Institution in London, are carrying its designs into effect, by re-printing its Tracts, in conjunction with others written for the express purpose, and dispersing them widely over a very considerable portion of the habitable globe; the efforts of which have (under God) been highly beneficial in the moral and spiritual improvement of numerous readers.

Religious Tract Societies, or Committees aided by the funds, or influenced by the example of that in the metropolis, are in full operation at Stockholm, Hanover, Berlin, Sleswick-Holstein, Elberfeld, Stutgard, Nurenberg, Frankfort Neuwied, Konigsfeld, Basle, Zurich, Bern, St. Gall, Schaffhausen, Lausanne, and among that interesting people, the Waldenses in Piedmont.—In Italy a safe and promising channel had been opened for the circulation of some of the Society's tracts, printed in that country, which had induced the Committee to vote fifty pounds for the encouragement of so important an object.

From Russia and Finland the Society continue to have the most gratifying accounts of the increasing interest taken in the printing and distribution of religious tracts, many of which have been translated from the English, and printed at the Society's expense.—A tract for the use of the Mongolian Tartars, being the first ever printed in the *Calmauc* language, had been just completed at St. Petersburg, at the charge of the Religious Tract Society in London.

The Society continues its attention to the very important object of supplying the numerous Chinese colonists, in the islands under the British and Dutch Governments, with religious tracts in their own language: and there is no doubt but that through them many copies will be conveyed into different provinces of China.—The Committee, sensible of the magnitude and importance of this object, have instructed the Rev. Messrs. Morrison and Milne to draw upon their Treasurer for the necessary expenses they may incur in that work, beyond their former grant, to an extent not exceeding 500*l.*; to enable them to meet which, without interfering with

the other objects of the Society, they rely upon the liberality of the religious public, and solicit distinct contributions for that purpose, from individuals and Auxiliary Societies.

The number of tracts issued during the past year exceeds *Three Millions and a Half*, a large proportion of which have been circulated by poor persons who would otherwise have been destitute of the means of support; these having been furnished at prices very considerably reduced, have occasioned a loss to the Society of 424l. ; which, added to its gratuitous distribution in various parts of the world, makes nearly *Seven Hundred Pounds*.

Testimonies to the beneficial effects produced by the circulation of religious tracts were adduced by many of the friends present from various parts of the world; and the meeting found much cause for gratitude to the God of all grace, that such an institution should have been founded, and continued to rank among the noble monuments of Christian benevolence which adorn and sanctify the British empire.

In the course of many interesting details communicated at this meeting by Mr. Paterson from Russia, he mentioned the translation (and extensive circulation) of the Rev. Legh Richmond's narratives of the Dairyman's Daughter, Negro Servant, and Young Cottager, into the Russian and Finnish languages. He also stated the satisfaction with which they had been received by the emperor Alexander, to whom the Annals of the Poor had been transmitted by the author at his (Mr. P.'s) suggestion, accompanied by a letter in which Mr. R. made an allusion to an interview which he had had with His Majesty when at Portsmouth, in June 1814. Mr. P. had recently been the bearer of a letter written to Mr. Richmond, at the command of the emperor, by prince Alexander Galitzin, accompanied by a present of a topaz ring set round with diamonds, and valued at two thousand roubles. He read the letter, of which the following is a copy, and may justly be considered as a testimony of the interest which the emperor takes in the diffusion of Christian principles.

To the Rev. Legh Richmond, rector of Turvey, Bedfordshire.
 REVEREND SIR,

The copy of your book, "*Annals of the Poor*," was, according to your desire, presented to his Imperial Majesty the Emperor Alexander, by me, together with your letter, and accepted by his Majesty with the greatest satisfaction. The object of this volume, the promotion of Christian charity and truly religious sentiments, renders it most interesting and valuable in the eyes of the Emperor who desires nothing so much as to see the principles of the Gospel of Jesus Christ our Saviour, more and more universal in his dominions and in the whole world.

On this occasion his Imperial Majesty recollected also having made your acquaintance in Portsmouth, under the circumstances you describe in your letter.

In consequence of all this, his majesty ordered me to deposit your book in the library of the Imperial Humane Society, and to

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send you the ring, which accompanies this letter, as a mark of his true esteem for you, and high approbation of your work.

It is very agreeable to me, in thus fulfilling the order of my sovereign, to assure you of the sincere esteem with which I have the honour to be your most obedient servant,

PRINCE ALEXANDER GALITZIN.

St. Petersburg, the 14th January, 1817.

METHODIST MISSIONARY SOCIETY.

The Anniversary was opened by sermons, on Wednesday evening, April 29, and on Thursday morning, May 1, at the City-Road Chapel, by the Rev. W. Myles, from Portsmouth, and the Rev. John Stephens, from Leeds. The annual Meeting was held at the same chapel, on Thursday evening, the Rev. R. Reece, president of the conference in the chair; and by adjournment, at the Methodist Chapel, Lambeth, on the Monday evening following, Thos. Thompson, Esq. M. P. in the chair. By the report read, it appears that this society employs upwards of 100 missionaries in different parts of the world: and that its expenditure in these exertions is near 14,000*l*.* annually. The subscriptions of the London District alone were stated to be 3592*l*. from September, 1815. Anniversary sermons on this occasion were also preached on Friday the 2d, at Carey-street, by the Rev. R. Watson; at Hind-street, by the Rev. Jos. Benson: and at the different Methodist Chapels in London, on the Sabbath following.—The public collections made on the occasion amounted to 550*l*.

SUNDAY SCHOOL UNION SOCIETY.

The annual meeting of this society was held at the city of London Tavern, Bishopsgate-street, on Wednesday morning, May the 14th. The members and friends breakfasted at six, and the chair was taken by Joseph Rutterworth, Esq. M. P. at half past six o'clock. The report, which will shortly be published, contained truly gratifying accounts of the success of Sunday schools, both abroad and at home: under the latter head of information, it is computed that not less than 200,000 children are now receiving religious instruction in Sunday Schools connected with the various Auxiliary and country Sunday School Unions in the United Kingdom, besides those in schools not so connected.

There was a very full attendance; and upon the whole, it may be considered the most interesting anniversary of this society.

The following ministers and gentlemen addressed the meeting: The Chairman, the Rev. Dr. Pye Smith, the Rev. Messrs. Hamilton, Hillyard, Watson, Morrison, Marsden, Upton, Ivimey, and Evans; Lieut. Buck, Messrs. Marriott, Lloyd, Gale, and Jaques; E. Lord, Esq. of New-York, and S. I. Browne, Esq. of Cincinnati, Ohio; United States.

* Upwards of sixty-two thousand dollars.

HIBERNIAN SOCIETY.

On Friday, May 16, was held the anniversary of this society, at the City of London Tavern. The society met at six o'clock to breakfast, and at seven, S. MILLS, Esq. the treasurer, took the chair.

The report being read, stated, that the society now had, in 13 counties, 347 schools, containing 27,776 scholars; which was an increase of between 8 and 9000 in the past year; but that the income had so far fallen short of the expenses, as to leave them 1805*l.* indebted to their treasurer. The report also stated many instances in which the instruction of children had been of saving advantage to their parents; and though the Popish priesthood had, in general, violently opposed the schools, on account of the use of the Scriptures in them, yet some instances occurred in which they had been cordially welcomed, even among the Catholics.

The principal speakers on the occasion, were, capt. Pakenham, R. N., Rev. Mr. Paterson from Russia, C. S. Dudley, Esq. of the society of Friends, T. Pellat, Esq., Rev. W. Evanson, a clergyman from Cork, Rev. Legh Richmond, Robt. Stephen, Esq. Rev. Mr. Stratton of York-street Chapel, Dublin, Rev. Jno. Campbell, and Mr. S. West, another member of the Society of Friends.—The meeting yielded much pious gratification to the company present, and about 250*l.* was received in subscriptions and donations.

JEWS' SOCIETY.

Anniversary of the London Society for promoting Christianity among the Jews, held at Freemasons' Hall, Friday May 10th. Sir Thos. Baring, Bart. M. P. in the chair.

The business of the meeting was introduced by the chairman, who stated the grand object of the society to be to promote the salvation of the Jews, by directing their attention to the Lamb of God. The Jews, he remarked, had a claim upon the Christians, from their faithful preservation of the Old Testament Scriptures, and we had every reason to expect their restoration to the favour of God, and the bosom of the Church. He acknowledged that the society had met with difficulties, but trusted that by zeal and economy its prospects were become more encouraging.

The Rev. Mr. Hawtrey, one of the secretaries, then read the report, which stated the honour recently conferred on the society by the bishops of St. David's and of Gloucester having become its joint patrons; and enumerated the following measures which had been adopted to promote the object of the society. An Episcopal chapel has been erected, in which the gospel is preached to the Jews: lectures adapted to their instruction are also delivered in other chapels and churches; schools have been founded in which there are at present, about 70 children; the New Testament, in the Hebrew language, is printing, and the historical books have already been circulated among the Jews, together with various religious tracts: a monthly publication, called the Jewish Expositor, is published; and a society is formed for visiting and relieving distressed Jews.

The principal instances of success specified in the report, as having occurred during the past year, were, the conversion of three Jews in our own country, who, with their children, had been baptized; also the conversion of a Jew of considerable learning, in Poland; and that of a wealthy Jew in Malta, the means of whose conversion had been the reading of one of the society's Hebrew tracts. This man has since exerted himself on behalf of the spiritual welfare of his brethren.

The bishop of Gloucester, Lord Gambier, the Rev. Messrs. Marsh, Simeon Cunningham, Patterson, Bickersteth, Woodd, and Way, Thos. Babington, Esq. M. P., W. Wilberforce, Esq. M. P., Rob Grant, Jun. Esq., W. Cunningham, Esq., and the sultan Kattergery, severally addressed the meeting. Most of the speakers adverted to the difficulties under which the society had laboured, and particularly to the misconduct of some individuals, whom they had once regarded as genuine converts to the faith of the gospel. They considered notwithstanding, that such circumstances, however distressing, ought not to produce despondency, and that there was still reason to cherish the confident expectation of ultimate success.

WAR IN OTAHEITE.

Extract of a letter from the Rev. Mr. John Davies, one of the Missionaries at Eimeo, to the Rev. W. Cooper, New-South Wales, dated the 30th of March, 1816.

“ In the beginning of November (1815) peace was, apparently, restored between the two contending parties; and Pomare returned to Tabeite, to reinstate the fugitives in their different lands. He was accompanied not only by them, but by almost all the men who had renounced Heathenism. At first all things appeared to go on well: but suddenly hostilities recommenced, and the Atahuruans attempted, by a desperate effort, to support their tottering cause, their prophet assuring them of success.—They came upon the king and his people on the Sabbath-day, November 12, at the time of morning prayer, expecting that being too engaged they would easily be thrown into confusion. This we had anticipated as a probable occurrence, and had therefore warned our people against it; in consequence of which they carried their arms with them wherever they went.—Notwithstanding, which, however, the sudden approach and immediate attack of the Atahuruans, and others, threw them into considerable confusion, and some gave way, but soon rallied again, as the Raiateans, and the people of Eimeo, had kept their ground. Several fell on both sides; but on the side of the Atahuruans, Upufara, a principal chief, was killed: this event, as soon as it was known, turned the scale, and Pomare's party obtained a complete victory. But he treated the vanquished with great lenity and moderation, which had the happiest effect; for all exclaimed that the new religion must be good, because it produced such good effects;—they declared also that their gods were cruel and false, had deceived them, and sought their ruin; and that, therefore, they were resolv-

ed not to trust them any longer. On the evening of that day, when the confusion of the battle was over, the king and his people, with many of the idolaters, united in one large assembly, to worship the God of heaven and of earth, and to return him thanks for the events of the day.—After this, Pomare, by universal consent, was re-established in his government of the whole of Taheite and its dependencies, which he had lost by rebellion in 1808. Since this affair Pomare had continued at Taheite, making arrangements respecting the several districts, overthrowing all vestiges of idolatry, destroying the gods, morais, &c., the chiefs zealously assisting in their destruction; and they are now employed in erecting places of worship for the true God, in every district all around the island, the whole of which is now professedly Christian, and so is Eimeo; and in a great measure the leeward islands also, the chiefs of which entreat us by every opportunity to come over and help them.”

BIBLE IN CHINESE.

From the Religious Remembrancer.

Extract of a letter from the Rev. Rob't. Morrison, to a gentleman in Philadelphia, dated,

CANTON, China, Feb'y. 10, 1817.

My dear Sir,

As you and the friends of the Bible in America have subscribed so liberally towards the translating it into Chinese, printing and circulating it, I beg to submit to you the state of our finances.

Public property possessed and received during 1816, \$11,239 25
Disbursements at the Canton station, 9,322 50

Balance, \$2,916 75

I am authorized to draw further on the B. & F.

Bible Society,	£267 : 7 : 4
On the Tract Society of London,	500
	£767 : 7 : 4

Mr. Milne, at Malacca, is poorly in health, but he is progressing in his missionary labours. The school is flourishing. The press is employed, and he endeavours to preach the gospel to the Heathen. He is a man of a right spirit. O that his life may be long continued!

The Chinese who prints his Magazine in Malacca has made a profession of faith, and has been baptized.

Yours, &c.

ROB'T. MORRISON.

In a preceding number, we gave an account of the public meeting convened in this city the 28th of July last, for the purpose of forming the UNITED FOREIGN MISSIONARY SOCIETY. We have deferred the publication of the addresses delivered on that occasion, in order to present a summary of the anniversary meetings in May last of the great benevolent institutions in London, of which the accounts had reached this country very late this year, and our readers were anxious to see them.

We now insert extracts of the two speeches made at the meetings which organized the *United Foreign Missionary Society*.

Speech of the Rev. Dr. Griffin.

THE REV. DR. GRIFFIN, (of Newark, New-Jersey) rose to move a resolution approving of the constitution of the society, and expressing a determination to subscribe to its funds. I hold in my hand, said Dr. G., a resolution which I am sure will meet with the cordial approbation of every person present. Mr Chairman, I hail this day with peculiar pleasure. I am one of those who have long been looking forward with desire to two events—a general motion of the Presbyterian world on this side of the water, in the business of foreign missions, and an extensive and mighty effort in favour of the destitute on our own continent. These two events are now incipiently accomplished. It has been a source of mortification that Presbyterians have not been sooner roused to an object which other denominations have been for several years pursuing with real effect. We must confess that we are behind many of our brethren in this matter: but in the strength of the Lord we will overtake them, and endeavour to outstrip the foremost in this glorious race. On our own continent there are from twenty to thirty millions who are groping in pagan darkness or popish superstition. These wretched beings, who are perishing at our own door, far away from the Christians of the old world, seem to be committed specially to us. In the division of a destitute world among different portions of the church, I think I hear a voice from heaven, saying, let European believers extend their hand to Asia and Africa, but these thirty millions I commit to American Christians.

I hail this day with the greater pleasure, because I see in it the pledge of union and brotherly love. The happiness which good men have derived from the astonishing efforts of the present day, to enlighten the ignorant, has been greatly increased by the union among different denominations which these efforts have carried in their train. Who has not bowed before the majesty of that union which has appeared in the British and Foreign Bible Society? What heart did not swell with delight at a similar union lately commenced on this ground? One of the greatest ornaments of the European church, who has been conspicuous in his labours to bring

different denominations to act together on this common ground of Christianity, has said, *that until these bars are taken down the millennium can never come on earth.* I bear testimony to the magnanimity of this sentiment with the greater pleasure, because it comes from one of a different sect, and a sect too which has been considered among the most exclusive. But long after bigotry shall have expired, the name of *Robert Hall* will be found honourably inscribed upon her tomb. If any unhappy circumstances have cast a temporary cloud over our harmony, this day is a sure pledge, I will hope, that in future we shall love and act together as brethren. Spurning the littleness of monopoly and rivalry, the different members of this institution will act together on liberal and manly principles, calculated to stifle all jealousies and to unite all hearts. And then, whatever success we may have among the Heathen, of this one thing, I am sure,—we shall exalt our own characters, and increase our own happiness.

Hitherto, we have had no common receptacle in the Presbyterian world to receive the contributions of those who felt for 550 millions of Pagans and Mahometans. If the benevolence of our members grew impatient to do something for more than two thirds of the human family, perishing for lack of knowledge, they have been obliged to send their offerings abroad. Thus we became mere tax-gatherers for our brethren in the East.

Now many Juvenile and Mite Societies, which have been gathering their little sums to aid the operations of strangers, will cast their all into your treasury.—Many Missionary Societies, already formed, will immediately arrange themselves as auxiliaries under you; many others will yet be organized for the same purpose; and thus the energies of the whole Presbyterian world in America will be combined in a single arm.

It was the command of the ascending Saviour, “go ye into all the world and preach the gospel to every creature.” This was not addressed to the twelve apostles for their own exclusive use, but to them as general depositaries of the commands of heaven, and it was intended for their successors in every age, as appears from the promise subjoined, “Lo, I am with you alway, *even unto the end of the world.*” How can you elude this direct command? To say that the Pagan nations may be as happy in this and the future world without the gospel, is to say that the gospel is no blessing to mankind, and then you do not believe that it came from God.

No objections can be raised against missions which will not lie equally against Christ and his apostles. The first missionary band was sent forth by him; and they met the shock of nations, and triumphed over an embattled world. The attempt is no more presumptuous now, the prospect is no more discouraging, the difficulties are no greater, the power that is engaged to give success is the same, the promise is still in force, “Lo, I am with you alway, even unto the end of the world.”

For many ages the christian world had been in a profound slumber in regard to this duty; but for the last twenty-five years they

have been waking up. He who had promised his son the heathen for his inheritance, has sent his heavenly influence to rouse the christian churches.

The object which we have in view is not unattainable. In reference to the North American Indians, what equal amount of missionary labour, since the days of the apostles, ever produced so great a result as the preaching of the Elliots, the Mayhews, and the Brainards among this very race of men? If you ask why the effects have not been entailed upon successive generations, those generations have been burnt up by ardent spirits introduced by the whites; or if any remained, they were never brought to the habits of civilized life, but left wanderers of the wilderness like their forefathers. But lately a new system has been entered upon by a sister institution, under the patronage of the general government, which promises complete success.—Besides preaching the gospel to adults by an interpreter, schools are to be established for the instruction of the children in the language, arts, and religion of the English; thus calling them back from the chase to the pursuits of husbandry, and fastening upon them our religion, by giving them our language, learning, and laws.

In respect to Mexico and South America, the providence of God is plainly preparing the way for all the operations which heart could wish. The existence of the American Bible Society ought to be ranked among these preparations. We may now have stereotype editions of the Spanish and Portuguese Scriptures, and missionaries to carry them forth. These two noble institutions may thus act and re-act upon each other with great effect. The new order of things, also, which Providence is introducing into those countries, cannot fail to have the most favourable influence on free inquiry and the diffusion of Christian knowledge. By the time your missionaries are ready to act, they may find a field, of almost unlimited extent, prepared to receive the seed, and inviting the hand of cultivation. Go on brethren, and God will prosper your cause. A great day is preparing for the benighted nations of the south. Ere long we shall see a heavenly light capping the tops of the Andes, and rivers of salvation flowing through the plains of La Plate. Millions, who are not strangers, but Americans, will be the happier for this day, and will eternally bless God for your existence.

SPEECH OF THE REV. DR. PROUDFIT, (OF SALEM, NEW-YORK.)

Mr. Chairman,

I rise to second the motion proposed by that very respected and beloved brother who has now addressed you, and with him, most cordially unite in hailing the auspicious occasion of our meeting. It may justly be considered as forming a new era in the history of missions, and various considerations rush irresistibly upon my soul, and swell it with more than ordinary transports of joy. Fifteen months have not yet elapsed since we convened in this city to organize that grand national institution. "the American Bible

Society :” again, we are convened for a different purpose, but one equally important, to constitute a “ Foreign Missionary Society,” because *faith cometh by hearing, but how shall they hear without a preacher.*

We are collected from different regions of country, and different sections of the church ; we are collected, not in our individual capacity, but as the representatives of churches, of churches too long sundered by separating walls, and marking the movements of each other with the eye of sectarian jealousy ; we are collected, not for the purpose of enlarging or aggrandizing the denomination to which we respectively belong, but to compare our views, and combine our efforts, for giving to our common Saviour, in actual possession, *the Heathen, which are his inheritance* by right. With united hands we have taken the standard of the cross, and with united hearts have resolved to aim at rearing it in lands where the throne of the arch-usurper has hitherto remained uninvaded ; undisturbed. Suppose, Mr. Chairman, that our holy and revered fathers, who have seen, in the light of heavenly glory, that Christians are ONE—that they are ONE with Christ, and ought to be ONE with each other, in every expression of mutual affection and confidence ; suppose that they were present, within these hallowed walls, as Moses and Elias were present on Tabor, with Peter, and James, and John ; what would probably be the theme of their conversation ? As the latter *spoke of that decease which should be accomplished at Jerusalem*, the former would probably speak of the fulfilment of ancient prophecy ; that the period foretold by Isaiah, had arrived, *when the watchmen upon the walls of Zion should see eye to eye* ; and in speaking of it would probably unite in the exclamation, *behold, how good and how pleasant it is for brethren to dwell together in unity !* And who knows but the spirits of our deceased fathers, are now present ? who knows but they are really, although invisibly, hovering in the midst of us, exulting at the occasion of our meeting, and the harmony of our deliberations. Surely, if there is a moment when the church triumphant appoints her delegation to meet with the church militant it must be when the latter are assembled to devise new schemes for advancing the glory of Jesus, *their Lord and ours.*

The period in which we live is generally and justly denominated the period of wonders.—Events, awful and auspicious in the extreme, have occurred in our own age and under our own eye. Equal displays of the indignation of heaven in scourging the nations, and of its merciful interposition in behalf of the nations, have, perhaps, in no former instance been witnessed by one generation of men. We have seen the torch of war lighted up and blazing frightfully in almost every part of the earth, and we have seen that torch as suddenly and unexpectedly extinguished. We have seen the tempest collecting, and darkening the whole heavens, and bursting forth to the perplexity of the nations ; and we have seen the cloud almost instantaneously vanish. *The storm is changed into a calm.* The sword of war, seemingly sated with the

blood of man, now slumbers in its scabbard; and after a long night of ignorance, and disorder, and crime, and misery, we behold the dawn of a brighter day. And as the personal advent of Messiah was preceded by a general peace upon the earth, we have reason to hope, that the peace which now prevails is the precursor of his spiritual advent: of his coming in the universal spread of his gospel, and the more radiant manifestations of his glory. Indeed, Mr. Chairman, great things have been already done for promoting his universal reign among the nations. The Bible has recently been translated into various languages in which it was not formerly known. The servants of the cross, *who teach the way of salvation*, are now reaching parts of this globe where no spiritual pioneer had formerly penetrated, and thousands are rejoicing in the love of Jesus on continents and islands where the inhabitants, during the lapse of ages, had seen no ray of his glory nor heard the sound of his fame. Yes, *the Rose of Sharon*, that Rose of celestial origin, now flourishes, regaling with its beauty and fragrance the senses of the spiritual beholder, in many places where nothing but the *the heath of the wilderness* formerly appeared. Great things are yet doing for diffusing more generally over the earth the savour of *this plant of renown*. Wherever we travel, in our own country, or in other countries, we find these sacred associations, the Bible or Missionary Societies, for promoting the spread of that gospel *which brings life and immortality to light*. In these "holy alliances," whether less or larger, all party distinctions are overlooked; *the hay, and stubble, and straw* of sectarian feeling, are consumed by the hallowed flame of love to Jehovah, and to each other. There, one no longer exclaims, in heretical spirit, *I am of Paul*, or another, *I am of Apollos*, or another, *I am of Cephas*; but all rally round the standard of Christ, and pray, and converse, and contribute for the enlargement of his kingdom.

But, Mr. Chairman, much yet remains to be done before Jesus the mediator *will have the uttermost parts of the earth for his possession*. There is no need to indulge yourself in a general survey of the globe and its inhabitants. Look around for a moment on the southern, and western, and northern parts of this continent. There you see hundreds, and thousands, and millions, enveloped in the thickest gloom of spiritual night. They have no Bible, in which they may read the cheering record that *God hath given to us eternal life*; no peaceful sanctuary to which they may repair and hear those good tidings of great joy, that unto all people a Saviour is born. What then is becoming us who are their brethren by nature, and by the destination of Providence are thrown in the same hemisphere with them? The path of duty is, in my opinion, clear to us as the "milky way." Let us arise and tell them how they, and their benighted pitiable offspring may be saved. Here is our commission, in the very hand writing of our master, and witness, and judge, *Go ye into all the world, and preach the gospel to every creature. Teach, make disciples of all nations*. This commission was delivered to Apostles by our Saviour in person, and by them

has been transmitted to us, their successors in office, and their sharers in the anticipation of future glory. Here we are commanded to *disciple all nations*; but the conversion of the Heathen upon our own borders appears more immediately incumbent upon us. They occupy the same soil, they breathe the same atmosphere, they are, by local situation, more accessible, and a mission to them is attended with less peril and expense. Their forlorn condition is more obvious to our view, and into their wounds, *as the good Samaritan*, we ought, without delay, to pour *the oil and the wine*. It is, therefore, a prominent, and a very proper article in our constitution, "that we shall attempt first to spread the gospel among the Indians of North America, the inhabitants of Mexico, and South America."

Let us now unite in adding to the lustre of our national character, as Christians; let us attempt, this day, to erect a lasting monument of disinterestedness in the cause of our Master, and of mankind.

Let us, on the present occasion, exhibit an example of zeal, at the contemplation of which our children and our children's children, and the friends of Zion in other countries, and future ages, may be inspired with new ardour, and animated to nobler exertions for the living God. I trust that not an individual within these walls will retire, without entering his name as a subscriber to the "United Foreign Missionary Society." I see around me gentlemen whose enterprize and activity in their respective pursuits have been crowned with eminent success, and upon whom Jehovah in his bounty has showered profusely the blessings of his Providence. I trust that such will give, not only their own names, but those of their families, as members of this benevolent institution. For my own part, I am free to declare, and the declaration is made, my Master bearing me witness, without the least ostentation, that I entered this room with the resolution of constituting each member of my family, a member of the Society for life. It is a small tribute of gratitude to that Jesus who *redeemed me to God*; who *redeemed me to God by his own blood*; and I am fully persuaded that the discharge of this duty, without the least diminution of temporal interest to them, will conduce hereafter to my own glory and joy.

I must solemnly declare that I feel anxious for the result of this meeting. Angels are anxious. They look down from their elevated mansions to see who will be first in entering his name, and most liberal in the sum which he annexes to his name. The Lord of Angels is anxious. He looks from heaven to see whether we are prompt to throw into his treasury as in his providence he has prospered us; he looks to notice with what impressions we recollect the scenes of the manger, and of the garden, and of the cross. In our love to himself, in our love to each other, in our zeal for his glory, in our holy emulation in spending for the advancement of it, may he see *of the travail of his soul*; may he feel a fresh exultation that he did not *come, and weep, and groan, and bleed, and die*, in vain.

REVIVAL OF RELIGION IN AUBURN (N. Y.)

A letter to a gentleman in this town, dated the 6th of the present month, contains the following pleasing intelligence from that place :

"*My dear friend*—The Lord has been and still is, I trust, among us in a most wonderful manner. Last Sabbath was our Communion ; and such a day I never witnessed before ; 2500 persons were supposed to be present. Every eye was fixed, and every countenance appeared solemn as eternity ; when *one hundred and forty* persons arose, solemnly to avouch the Lord Jehovah to be their God. It was an affecting sight indeed. Out of this number, who were received into the church, fifty were baptized. Some nearly 70 years of age, and some not more than 14, have been made the happy subjects of saving mercy. Some mere moralists have been made alive unto God, from dead works, through the faith of the Son of God. In other instances, the most profligate characters and the most stupid infidels have abandoned their refuges of lies, and been constrained to cast themselves down at the feet of our Divine Lord and Saviour. Most of our respectable young men have renounced the pleasures and follies of the life that now is, for the unseen glories of the world to come. Many young ladies also, have abandoned their former gayeties and amusements, to embrace the better and more durable satisfactions which the religion of the Divine Saviour proffers. Several of our Physicians and Attornies have been brought to accept of the salvation of Christ, and furnish high promise of future usefulness. Present appearances warrant the hope, that at our next communion we shall have another addition of from fifty to an hundred. Much, however, depends, under God, upon the exertions, prayers, and faithfulness of Christians. We have a faithful, promise keeping God : he never disappoints the expectations, nor turns a deaf ear to the cries of his people."

[Recorder,

BIBLE SOCIETIES.

Extracts from the 4th Report of the Bible Society of Virginia.

The Bible Society of Virginia has been enabled to contribute five hundred dollars to the national institution, since our last report. Besides this, several of our sister societies in this State have made considerable donations ; so that Virginia upon the whole, has afforded no contemptible support to the American Bible Society.

It affords us great pleasure to announce, that, within the last year, several new societies have been organized within our state, all of which, it is believed, are auxiliary to the American B. Society. And we cannot forbear expressing the hope that the interest in this cause will extend, until in every part of the country zealous allies shall be found pouring their stores into the treasury of our Lord, and thereby making many rich in the gifts of eternal life.

It is known to this society that some zealous and able missionaries had translated the scriptures into the Chinese language for the purpose of distribution among the immense population of that

have resulted from them, wherever they have been established. Nearly one third of the funds of the British and Foreign Bible Society are annually received from such little Associations, scattered throughout the kingdom; to which multitudes contribute their weekly penny, who, in this country, would be considered as objects of charity. We indulge the expectation, that a Bible Association will soon be formed in each town in this county. Not only will the contributions for this best of objects be then greatly increased; but the influence, the feelings, and the efforts, of a much larger number of individuals will be brought into active operation; and we shall be enabled to make a much more judicious, profitable, and extensive distribution of the Scriptures.

The connexion, which we have recently formed with *the American Bible Society*, is a powerful motive for pursuing the object in which we are engaged with renewed energy. A National Society must greatly depend for support on its Auxiliaries; and we would not wish to be among the last in endeavouring to afford it. We hail the establishment of that Institution as constituting a bright era in the Christian history of our country. An immense field of exertion is before them. Some parts of the United States are lamentably destitute of the scriptures; and from the unparalleled increase of population, this deficiency is continually multiplying, instead of being diminished. But if the multitudes who are in want of the Bible in our own country were supplied, what numerous millions of the human family have never beheld this heavenly light! The streams of Divine mercy will not be restrained by national limits, but will flow, with a tide of blessings, into other lands.

To extend the blessings of the Gospel to every creature, was the last command of our Saviour. Eighteen centuries had passed away, and how few were the exertions, how feeble the efforts, to effect this mighty object! But the holy flame of Christian benevolence is now spreading from nation to nation, with unexampled rapidity. A brighter day has dawned upon the world, and we are called upon by every argument which can be addressed to the understanding, by every motive which can affect the heart, to engage with ardour in endeavouring to hasten its meridian splendour.

By order of the Trustees,

E. H. COBB, *Rec'g Sec'ry.*

NEW AUXILIARIES TO THE NATIONAL INSTITUTION.

The Bedford County B. S. of Virginia, James Turner, Cor. Sec.;—the Oxford B. S. in Chenango County, (N. Y.) recently instituted, Mr. B. Laoy, Cor. Sec.;—the Stamford and Cortright young men's B. S. Delaware County, (N. J.) formed the 7th July 1817. Adam Helsie, junr. Cor. Sec.;—the Female B. S. of Madrid, St. Lawrence County, (N. Y.) formed in May 1817;—the Meadville B. S. (Pa.) became auxiliary 5th July 1817, Rev. Timothy Alden, Cor. Sec.

These make the number of the auxiliaries to the American B. S. to be 102.

THE CHRISTIAN HERALD.

VOL. III.] *Saturday, September 6, 1817.* [No. 24.

We have been favoured by our attentive correspondent at Liverpool with the copy of a letter from the Rev. Ebenezer Henderson, dated *Bible Society's House, St. Petersburg, June 6th, 1817*, giving the following highly interesting account of the

4th ANNIVERSARY OF THE RUSSIAN BIBLE SOCIETY.

"Yesterday was celebrated the *Fourth* Anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Taurian Palace, (in one of the magnificent Halls of which the Meeting was held,) it was computed to have been nearly three times more numerous attended than it was last year. The Hall and adjoining Room were quite crowded, and presented to the view of the Christian philanthropist a scene of the most interesting and animating nature. Many of the most distinguished personages, both in Church and State, honoured the meeting with their presence. I was peculiarly struck with the sight of a groupe of graduated Monks and Professors from the Newsky Monastery, and of a number of Military Officers, high in rank, who appeared in another direction. Representatives of most of the nations for whom we are preparing Editions of the Sacred Scriptures—such as, Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, Germans, and French—were assembled to take part in the ceremony, and listen to the interesting details of the publication of the word of God in their respective languages. Among others, I observed two learned Russians, who have spent fifteen years at the Academy in Pekin, and are masters of the Chinese and Mandshur languages. The scene naturally led my mind to that beautiful passage in the Prophet Isaiah: 'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. Behold, these come from afar: and, lo, these from the North and the West; and these from the land of Sinim!' May we not confidently cherish the hope, that, by the blessing of God on the progressive efforts of Bible and Missionary Societies, Zion will, ere long, see this prophecy fully accomplished? Already have we beheld a little one become a thousand, and a small one a strong nation: yea, and we may add: 'The Lord hath hastened it in his time.'

At half-past eleven o'clock, our Noble President took the Chair, supported on the right by the Archbishops, Michael and Seraaphim, and the Minister of the Interior, and on the left by the Roman Catholic Metropolitan Sestrensevich Bogush. The Prince opened the business of the day in a truly excellent and appropriate Speech of considerable length; after which, his excellency

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Mr. Papoff, came forward, and read the Report, which was listened to with the most profound silence by the numerous Assembly. I know that you have perused the former Reports of the Russian Bible Society with the deepest interest; and I have had an opportunity of remarking, with what eagerness they have been read in different countries of Europe; but I will venture to predict, that, when this document is published, all will allow that it far surpasses any of the preceding, in the richness of its matter, the magnitude and importance of the subjects it developes, and the genuine spirit of Christianity which it breathes throughout. It concludes with a solemn prayer, which made a powerful impression on the auditory, and called forth overflowing ejaculations to the Author of every good and perfect gift, for the continuance of his blessing on the Institution. It is absolutely impossible for me to describe to you the sensation which pervaded the whole Assembly on the conclusion of this most interesting record. Their attention, which had been irresistibly arrested, for upwards of an hour, was now relieved, and gave way to expressions of the most laudable enthusiasm in the best of causes. Each turned to his neighbour with smiles of joy and marks of admiration; and, from one end of the Hall to the other, but one sentiment seemed to be uttered: 'What hath God wrought.'

You will recollect the very important resolution passed at the Second meeting of the committee of the Russian Bible Society, purporting, that they should not consider themselves to have attained the object of their Institution till they had provided with a Bible every family, and, if possible, every individual, in the Russian Empire. With what ardour they are pushing forward to the attainment of this object, and accelerating the complete redemption of their pledge, will be seen, when it is stated, that, from the establishment of the Society to the present time, its Committee have either published, or are engaged in publishing, no fewer than *forty-three* Editions of the Sacred Scriptures, in *seventeen* different languages, forming a grand total of 196,000 Copies. In the course of 1816, the Committee have completed, Slavonian Bibles, 10,000; Ditto New Testaments, 10,000; Finnish Bibles, 5,000; French Bibles, 5,000; and Samogitian New Testaments, 5,000.

And at present, the printing of the following Editions is either continued, or has been begun, in 1817: Slavonian Bibles, 20,000; Ditto New Testaments, 5,000; Armenian Bibles, 5,000; Ditto New Testaments, 5,000; Tartar New Testaments, 2,000; Greek Bibles, 3,000; Ditto New Testaments, 5,000; Georgian New Testaments, 2,000; Moldavian Bibles, 5,000; Gospel of St. Luke. (extra copies,) 2,000; Psalms, 2,000; Calmuc, Gospel, 2,000; Moldavian New Testaments, 5,000; German Catholic Ditto, 5,000; Lettonian New Testaments, 5,000; Dorpatian Esthonian Ditto, 5,000.

The number of Bibles and Testaments issued in the course of the year amounts to 19,431 copies, which is only about 500 copies fewer than were issued the three former years put together.

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The expenditures are nearly in the same proportion. During the three years 1813, 1814, and 1815, the expenditure amounted to 297,642 Rubles, 47 Copecks; in 1816, alone, 227, 770 Rubles, 73 Copecks.

Besides the above, preparations are making for Stereotype Editions of the Scriptures in five different languages: they are in a course of translation into the *Common Russia, Tartar and Carelian* languages; and measures are adopting for procuring Translations into *Turkish Armenian and Burat Mongolian**.

When the Report was finished, his Excellency Mr. Turgeneff gave an account of the progress and success of the Bible Societies in other parts of the world, and expatiated particularly on the gigantic operations of the British and Foreign Bible Society. When the Assembly were informed that you had expended, during the twelve years of the existence of your Society, nearly *eleven millions* of Rubles; they were perfectly struck with astonishment. Let us unite our notes of praise, and bless the Lord together; for it is his doing, and is wonderful in our eyes."

The following Passages, translated from the President's opening Speech; have been furnished by the Rev. Robert Pinkerton.

"WERE it necessary to celebrate the opening of this Anniversary with a triumphal song, we might well now sing, 'Praise the Lord, O Russia, praise thy God: for he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth; his word runneth very swiftly.' In these days of poverty and want, among many nations, our native land is protected by Almighty power from without, and is internally blessed with plenty: with these earthly advantages, the Lord is also opening the way for heavenly blessings. He is sending forth his commandment on earth, and causing his word to run very swiftly through the wide extended regions of Russia. The Report of the *fourth* year's transactions of this Society, which is about to be read to this General Meeting, of the zealous promoters of the dissemination of the written word, will show, with what rapidity this new plant is growing into a large tree. Already its roots extend from sea to sea; already many tribes and nations come and pluck the fruit of life from its boughs; even the Heathen desire it for their spiritual healing: The shade of its branches extends beyond the borders of Russia. From day to day our native land covers it with nourishing dews; the liberality of our So-

* Mr. Henderson adds in a Postscript, that application has lately been made by the Missionaries at Astrachan, for copies of the Sanscrit Scriptures (printed at Serampore) for the use of Bramins, and other Indians, resident in that city, who, on examining certain Specimens, desired to be furnished with copies. A Letter, written in Hebrew, and signed by six Rabbies, has also been received, requesting Hebrew Bibles for about nine hundred Jewish families resident in the Kumak country, on the western shore of the Caspian. "Here," observes Mr. Henderson, "is a fresh opening for the Hebrew Testament now printing in London."

veraign waters it like the early and the latter rain ; and, not unfrequently, the wind of the Spirit, blowing whither it listeth, sendeth upon it a fructifying cloud from distant seas.

Should you now inquire respecting the limits of your Society, no better answer could be given than this, '*It extends unto the ends of the earth :*' because, that same unity of spirit, which unites the Branches and Members of the Russian Bible Society, unites them also with many sincere lovers of the word of God, and with Bible Societies in foreign countries. Yea, this great bond of union includes the world of true believers in the revealed word of God, wherever they are found under the sun. At the same time, it is very astonishing, that there still are persons, and such too as imagine that they see very clearly, who yet do not perceive the hand of God thus spreading abroad his word ; and who even would wish to see the stream of the water of life dried up. Do not such hear the command of Jesus Christ to the Apostles : 'Go ye therefore and teach all nations'—'Preach the Gospel to every creature.'—'What I tell you in darkness, that speak ye in light ; and what ye hear in the ear, that preach ye upon the house tops ?' But now that an apostolic spirit, the spirit of the Gospel, contained in the Scriptures, is awakened, in order to penetrate into all nations, they desire to throw the age back again into darkness. What worse could have been expected from Heathens, and the greatest enemies of the Apostles and the Gospel ? Do these not read in the writings of the Apostles, that 'we have also a more sure word of prophecy, *whereunto we do well that we take heed*, as unto a light that shineth in a dark place ;' that we are commanded to strive to 'let the word of Christ dwell in us richly, in all wisdom, *teaching and admonishing one another ;*' that 'blessed is *he that readeth, and they that hear ?*' Can that be an Apostolic spirit, then, which pronounceth wo and destruction against those who read and hear ? Who are these pretended rulers of the spirit of the Prophets and Apostles, who are desirous of sealing up from the people all those sacred Books which were bestowed upon the whole Church of Christ.

"Let us follow the example of our own Church, which, before the existence of Bible Societies, endeavoured, as much as possible, to promote the circulation of the Bible ; and of our ancestors, who, with the first rudiments of learning, gave their children certain Books of the Bible to read, and were convinced, that in so doing they gave their children bread, and not a stone, or a serpent. Send forth, O Word of God, Jesus Christ, send forth thy word, even unto those who strive to stop its course ! Penetrate their hearts with thy words, which are Spirit and Life ; that they may be reconciled unto that Book, which containeth thy truth ! Increase the light of truth, and the flame of zeal and love among thy labourers in the world, (under whatever form they may administer the doctrine of thy kingdom,) according to the measure of thy gifts ; that at length all strife and opposition of man may cease, and every creature hearken to the voice of thy word."

Speech of the Rev Dr. Mason, at the 13th Anniversary Meeting of the British and Foreign Bible Society.

My Lords and gentlemen,

I felicitate myself this day upon the accomplishment of one of the dearest wishes of my heart—a wish, to the attainment of which I have adjusted my little plans and motions for the last five months—the happiness of being present at the annual meeting of the British and Foreign Bible Society, without the smallest idea of being invited to a share in its public proceedings. In compliance, however, with a request which I cannot decline, I have to submit a motion, which I shall claim your lordship's indulgence to preface with a few remarks; not with the intention of informing this Society—that would be an attempt to enlighten the source of that light which has itself enlightened the world on all points connected with the circulation of the Scriptures! nor with a view of exciting the zeal of the Society—that would be rebuked by its appearance to-day; but as an humble organ of the American Bible Society, would beg leave to express opinions and feelings, which, though perfectly familiar to the minds of this company, are of some value on the principle of sympathy, as they are the views and feelings of millions of your fellow-men and fellow-Christians, who have the blood of a common ancestry running in their veins, and whose hearts beat in unison with your own in regard to the objects of this great Institution.

The wise and the good, my lord, the men of light and love, have long lamented the divisions and alienations which severed those who held the same precious faith; and expect to meet in the place where there shall be no dissensions. But, whether there was any remedy for this unhappiness, whether agreement in substantial principle could be made to supersede differences in subordinate matters, was a problem too mighty for them to solve, and left them only the feeble consolation of sighing after a blessing which they despaired of enjoying.

But the problem which had thus excited the desires, appalled the resolution, and extinguished the hope of age after age, is solved at last—it is solved in this Institution. Blessed are our eyes, for they see, and our ears, for they hear, things which many prophets and wise men have desired to see, and have not seen them, and to hear, and have not heard them. My lord, we cannot dwell too much upon the delightful recollection that here, in this Society, Christians may put off the garb of their exterior diversities, and meet together in the simple and beautiful livery of the Son of God; and foregoing things which do not touch “the hidden man of the heart,” may give scope to that celestial charity which aims at nothing less than extending the pure word of life to every region of darkness and death on the surface of our globe.

My lord, it would create a smile, if the subject were not infinitely too serious for smiles, that an apprehension of injury to the cause of sound Christianity, from the labours of such a Society as this, should find its way into a Christian bosom. If, as your own Chil-

lingworth has exclaimed, "the Bible, the Bible, is the only religion of Protestants," it is passing strange that any good man should be afraid of dispersing it abroad, that is, spreading his own religion. How is it possible that the charities of men, uniting in the holy work of diffusing among their fellow-mortals the charity of God, can operate with any other than a salutary influence? Besides removing unnecessary restraints upon the reciprocation of our best affections, and thus multiplying friendships which are pledges of mutual virtue, the Bible Society operates with an auspicious energy on all, even the lowest classes of civil society. My lord, the man who reads and reverences the Bible is not the man of violence and blood: he will not rise up from the study of lessons which the Holy Ghost teaches, to commit a burglary: he will not travel with a Bible under his arm; and meditating upon its contents as forming the rule of his conduct, to celebrate the orgies of Bacchus, or the rites of the Cyprian Venus. Assuredly they were not the leaves of the Bible which in 1780 kindled the flames of Newgate; nor is it from the stores of inspired eloquence that the apostles of mischief draw those doctrines and speeches which delude the understanding, and exasperate the passions of an ignorant and ill-judging multitude. If there are any two maxims which go together under the sanction of scriptural authority, they are these: he who "fears God, will honour the king;" and he who does both, will not be the first to "meddle with them that are given to change." On the contrary, the influence of the Bible, and therefore of Bible Societies, upon the habits of the community, is calculated to set up around every paternal government a rampart better than walls, and guns, and bayonets—a rampart of human hearts.

For the very same reasons, the Bible, in proportion as it is known and believed, must produce a generally good effect on the condition of the world. In forming the character of the individual and the nation, it cannot fail to mould also, in a greater or less degree, the conduct of political governments towards each other. It is not in the Bible, nor in the spirit which it infuses, that the pride which sacrifices hecatombs and nations of men to its lawless aggrandizement, either finds, or seeks for, its aliment; and had Europe been under the sway of the Book of God, this age had not seen more than a fabled monster of ambition, endeavouring to plant one foot on the heights of Montmartre, and the other on the hills of Dover; and while he scowled on the prostrate Continent, stretching out his right hand to rifle the treasures of the East, and his left to crush the young glories of the West. Such a spirit was never bred in the bosom, nor drew nourishment from the milk, of a Bible Society.

Your lordship will permit me further to remark, that if any judgment can be formed from the aspect of Providence, it will be the honour of this Institution, both in its direct and indirect operations, to be highly instrumental in preparing the world for that period of life and blessedness, when "none shall hurt nor destroy, because the earth shall be filled with the knowledge of Jehovah, as the

waters cover the sea." It will be then that the gallant and principled soldier will be rejoiced to "beat his sword into a ploughshare, and his spear into a pruning-hook, and to learn war no more." Bible Societies seem destined to act an illustrious part in the measures preparatory to this grand event. They are scattering over the face of the earth that "precious seed," which in due time shall spring up, being watered from above, and shall ripen into an abundant harvest of righteousness and peace.

But before this consummation, much, very much, remains to be done. The cord of the Hindoo cast is to be untwined; and the Word of GOD is to perform the task. There are long ranges of Alps between you and the regions which must be annexed to the crown of Messiah the Prince. They are not merely to be pierced by the hand of imperial power, that a few troops or travellers may pass their limits; they are to be removed; they are to disappear; and the Divine Word is the fire and vinegar under the action of which they are to moulder away, till their ashes shall be scattered to the four corners of Heaven, and their bases be turned into a garden of GOD.

Permit me to add, that no heart is too magnanimous, no arm too powerful, no station too exalted, to lend its aid in promoting so magnificent a work. In that day when all human things shall appear in their own littleness, and shall undergo a judgment according to truth, it will not be a source of shame or regret, that princes have come down from their thrones, and that the members of kingly families, and the possessors of ecclesiastical pre-eminence, have mingled with private Christians in common efforts for the best interests of individual and social man. The re-action of such deeds of goodness will never sully the purity of the mitre, nor dim the star of royalty.

One observation more, my lord, upon the general subject. The high and holy interests and responsibilities which are lodged in the hands of this Institution, do not allow it to give back or to hesitate. There is a notion which has passed into a sort of common law creed, that all intellectual and religious light, following the course of the sun, must go from the east to the west. My lord, the "Sun of Righteousness" rises where he pleases: and, on this occasion, he has chosen to rise in the west, to take the point of his departure from the Island of Great Britain, and to fling the broad beams of his glory on the midnight of the east. He has done it, as by other agencies, so, in a singular manner, by the agency of this Society. Its cause and interest are not the cause and interest of a few visionaries, inebriated by romantic projects.—It is the cause of more than giant undertakings in regular and progressive execution. The decisive battle has been fought; opposition comes now too late. He who would arrest the march of Bible Societies, is attempting to stop the moral machinery of the world, and can look for nothing but to be crushed to pieces. The march must proceed. Those disciplined and formidable columns, which under the banner of Divine truth are bearing down upon the territories of

death, have one word of command from on high, and that word is—"ONWARD."—The command does not fall useless on the ears of this Society. May it go "onward," continuing to be, and with increasing splendour, the astonishment of the world, as it is the most illustrious monument of British glory!

A word more, my lord, and I shall have done. It relates to a topic on which I know not whether my emotions will allow me to express myself distinctly; it is the late unhappy difference between my country and this—between the land of my fathers, and the land of their children. I cannot repress my congratulations to both, that the conflict was so short, and the reconciliation so prompt, and, I trust, not easily to be broken. Never again, my lord, (it is a vow in which I have the concurrence of all noble spirits and all feeling hearts,) never again may that humiliating spectacle—two nations to whom God has vouchsafed the enjoyment of rational liberty; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion of the Lord Jesus—the kingdom of peace—the religion of love—those two nations occupied in the unholy work of shedding each others blood. Never again may such a spectacle be exhibited to the eyes of afflicted Christianity! May their present concord, written not merely with pen and ink, but on the living tablets of the heart, enforced by the sentiment of a common origin, by common language, principles, habits, hopes, and guaranteed by an all-gracious Providence, be uninterrupted! May they and their Bible Societies, striving together with one heart and one soul to bring glory to God in the highest, and on earth to manifest good will towards men, go on, increasing in their zeal, their efforts, and their success; and making stronger and stronger by the sweet charity of the Gospel, the bands of their concord.

MISSIONARY INTELLIGENCE.

CHINSURAH.

Mr. May, in a letter lately received, describes the children under his care as being extremely anxious to learn.

'Could you but see,' he says, 'their eagerness when they receive a new painted board, to read and learn what is painted, you would indeed rejoice. What will you say when I tell you that during the months of July, August, and September, the children in the various schools learned and repeated 4000 lessons? and did you but know what pleasure it gives me to sit in the school for two hours together to hear their lessons, you would envy me the joys I feel. Every visit I pay to the schools increases my attachment to the children, and my zeal for their instruction, and my exertion for the success of the plan which, under the divine blessing, I have so happily commenced.'

Mr. May greatly needs assistance in his laborious engagements. Mr. Pearson, who was sent out for that purpose by the Missionary Society, is now we trust with him. Beside which he has obtained the help of a Mr. Harle, a European, who has been received as his assistant, with the concurrence of Mr. Townley.

The government of Bombay, with the sanction of the Bishop of Calcutta, has authorised the immediate construction of a chapel at Surat, near the castle. The building is intended to hold about 1000 persons, and is estimated to cost about 30,000 rupees.

Mr. Donaldson, a missionary student from Gosport, has just embarked in the ship Asia for Surat, to assist Messrs. Fyvie and Skinner in their important mission.

Extract of a letter of Mr. Read to Rev. Mr. Campbell, dated Griqua Town, 12th Nov. 1816.

One circumstance will please you : I came to the same out-post on the Yellow River that we visited the day we left Campbell, a little above the Alexander River. Visiting a hut, I found a Bootschuanna woman*, who has been received into the church : she told me she should never forget the evening you and I arrived there. It was under the preaching of the word that evening, that the Lord Jesus revealed himself to her. For a long time I have not met with such a genuine humble Christian as this. She is as meek as a lamb, but as steadfast as a rock upon Christ. There is likewise little doubt of the conversion of her husband. They both speak Dutch, and are to accompany me to Latakkoo. Several Bootschuannas have been added to the church, and are now praying for their nation. The parents and friends of the two above-mentioned persons reside at Latakkoo still. One of the Griquas likewise that accompanied us on horseback from that post to Alexander River, is become a praying man.

Campbell is now the most populous place. Old Kok, with a number from Kamisberg and Bethesda, have settled themselves there ; and great enlargements are making in cultivation of the ground ; and if settling there is not discouraged, it will become the capital, for the people seem more partial to that place than to Griqua Town.

CENTURIAL JUBILEE.

WE, FREDERICK THE VI, *by the grace of God, King of Denmark, &c. &c.* having experienced the happy effects which have resulted to our country by pure and evangelical doctrines, and having considered and felt the importance of so inestimable a blessing, so we also desire that the thanks which are due to the Supreme Ruler may be poured forth throughout all our dominions where his word is explained—We therefore ordain that (in commemoration of the Reformation which was so happily commenced by Dr. Martin Luther on the 31st of October, 1517, and completed by the aid of Divine Providence) a Jubilee shall be celebrated in all the Churches of our dominions—in the University of Copenhagen, and in all Academies and Seminaries of Learning, in the same manner as our forefathers celebrated it in the years 1617 and 1717.

And as it is our Royal wish, that the facts attending the Re-

* Native of Latakkoo.

formation be better known among all classes of our subjects, particularly the rising generation, we have ordered that a sketch of it be printed and distributed throughout our kingdom. And, inasmuch as it is highly important to us that the confession of faith as it originated with Dr. Martin Luther may never be forgotten, we have ordered that the Augsburg confession, copied minutely from the original Latin, be published, and a copy deposited in every Congregation in our kingdom, under the particular care and responsibility of the clergymen thereof.

In addition to the Ceremonies, &c. which we have already ordered to be observed on this occasion, we order the following:—

1. The Jubilee which shall be celebrated in Commemoration of the Reformation commenced by Dr. Martin Luther, shall continue three days, viz. the 31st of October and the 1st and 2d November next ensuing.

2. On the preceding Sunday, namely, on the 26th of October, this festival shall be proclaimed from every pulpit, and two heralds in full dress shall publish and proclaim this our Royal will and order respecting the ensuing Jubilee at all public places in our Royal residence, the city of Copenhagen.

3. Immediately after the ringing of the bells, which shall commence at five o'clock on the evening of the 30th of October and continue for one hour, the Royal musicians of the city of Copenhagen shall perform some of the most solemn Psalm melodies, &c. from the steeple of Trinity Church—This shall also be done on the 1st and 2d evenings of the Jubilee from the steeple of the principal Church in every town in our kingdom.

4. The commencement of the jubilee shall be announced at the rising of the sun on the morning of the 31st October, by the firing of three rounds from all the cannon in our kingdom.

5. Solemn praises and thanksgiving shall be offered at the Throne of Grace on the morning and afternoon of the 31st of October, for the preservation of sound evangelical doctrine till this time. The texts shall be in the morning, John, chap. 8. v. 12, and in the afternoon Eph. chap. 2, v. 8. 9 and 10.—And in all places where it is possible, the Churches shall be elegantly adorned, and bands of music employed.—After the sermons, both before and after noon, a solemn Te Deum shall be sung, accompanied with appropriate music.

6. Latin speeches shall be delivered, on the 2d day of the festival, in the University of Copenhagen, by the principal Professor of Theology, and in all Academies by the principal. On this day academic honours will be conferred.

7. The third day, Sunday the 2d of Nov. shall be celebrated in a similar manner as the first day of Jubilee—prayers and humble petitions shall be offered to the Supreme giver of all good, invoking him for the further preservation of sound and pure doctrine. The texts for this day are, morning, 1st Cor. chap. 3. v. 11, and in the afternoon Heb. chap. 13 v. 8—All singing in the Churches

to be accompanied with appropriate music. Each Clergyman will previously receive the prayers which are ordered to be read on this occasion.

8. No public balls or theatrical representations can be allowed on either of these three days—mechanics and labourers shall rest from their occupations and labour.

9. The close of the Jubilee shall be announced by salvos of cannon at sunset, on the evening of the 2d of November, which shall be fired in the same order as on the morning of the 31st of October. All interested will govern themselves accordingly.

Given in our royal residence the city of Copenhagen, the 9th day of April, 1817. FREDERICK R

As it is their majesties intention to be present at the worship in Trinity Church on the first day of jubilee, the church will accordingly be elegantly fitted up, and appropriate seats prepared for their majesties the King and Queen. They will approach the church in solemn procession, and at their entrance be received by the Bishop and Clergy, who will also accompany them on their return.

In addition to the ceremonies at the university, and as a proof of Concordia Ecclesiarum, the title of Doctor of Divinity will be conferred on certain learned Reformed Clergymen.

Lastly—Three medals shall be struck. One is a memorial of his Majesty Frederick the 6th having celebrated this jubilee; one in the memory of Dr. Martin Luther, the author of the Reformation; and a third which shall embrace the emblems of the others. The device of the latter to be previously submitted to his Majesty.

[It is stated in a Philadelphia paper that the Lutheran Synods, of New-York, of Pennsylvania, Maryland, and the adjoining States, have passed resolves at their last sessions, recommending the observance of that ever memorable 31st of October ensuing to the members of their respective congregations.]

ADDRESS

Of the Board of Managers of the United Foreign Missionary Society, to the three Denominations united in this Institution.

The period of harmony and evangelical exertion has at length arrived. It will give pleasure to the friends of Zion to hear, that the three great denominations in America who are allied to each other by the form of their ecclesiastical government, as well as by a common faith, have entered, unitedly and in earnest, on the business of foreign missions. The Presbyterians, the Reformed Dutch Church, and members of the Associate Reformed Church, with perfect harmony, and under the sanction of their highest judicatories, have formed an institution which they have denominated THE UNITED FOREIGN MISSIONARY SOCIETY. This memorable event took place in the city of New-York on the 23th

July, 1817—a day second to none which this city has ever seen, except that which gave birth to the *American Bible Society*. The Constitution, which was formed by a joint committee of the three judicatories, and afterwards approved by the judicatories themselves, is as follows. [For the Constitution, see Number 19, page 289, of this volume.]

On the 28th of July, a respectable number of the friends of missions, convened by a second joint committee of the three judicatories, proceeded with great harmony and zeal to organize the Society, and appointed the following Board of Managers for the present year. [For the names of the officers, and other members of the Board, see Number 19, page 291.]

The Board of Managers, thus constituted, beg leave to call the attention of their brethren of the three denominations to the great object of their appointment. They extend their address no further, because they are unwilling to thrust themselves into the field of another; but they are happy to state, that the Society which they represent is open to individuals of all denominations who may choose to join them. To their own brethren they appeal with confidence, and congratulate them most sincerely, that now at length a treasury is opened to receive the charities which they may design for the heathen and the destitute. We have been too tardy in this matter. We have suffered other denominations to run before us in this work of the Lord. For more than twenty years Christians in Europe have been setting us a noble example. They have shed a light through Asia and Africa, and taught untutored lips to sing the songs of salvation in the islands of the Southern Ocean. Our brethren in New-England have lately made an honourable beginning. They have done much to redeem the American character, but their exertions could not supersede the necessity of ours. A small section, containing scarcely more than a fortieth part of the territory belonging to the United States, could not be expected, however populous and respectable, to manage the missionary concerns of the whole. These three denominations, who hold so conspicuous a standing on all the ground south and west of that single section, could not answer it to God or their consciences should they relinquish this work to others, or leave it altogether undone. The Indian tribes lie within our own borders, and are fairly cast upon our care. As soon as the southern forests yield to the hand of cultivation, our limits will extend to Mexico; and the whole region of death from the river Del Norte to Cape Horn, including more than one quarter of the circumference of the globe, will reach from our own door. Who on earth, rather than ourselves, are the people to pour the river of life through that desolate region? On what plea can we turn off this honourable toil upon others? Can we allege poverty? We own a large share of the property of the whole country, and are daily advancing in wealth with unparalleled rapidity. A small part of what is rusting on our hands would be sufficient to convey the Gospel to every cottage and every aching heart in America.

Dear brethren, with no ordinary pleasure we acknowledge the

zeal and liberality with which you have lately come forward in support of Bible Societies. In this you have done well ; and some of you may be tempted to think that you have done enough. But suffer us to say, that one thing more remains to be done to give efficacy to your benevolent exertions. The Bible will have little effect among rude nations without a living preacher. Your efforts thus far have supplied materials for a Missionary Society to employ : support Missionary Institutions or your labours will be half in vain. The American Bible Society will soon furnish editions of the Spanish and Portuguese Scriptures for Mexico and South America—in vain, unless you raise up missionaries to carry them forth, and to explain and inculcate their sacred contents. With what prodigious influence these two institutions may aid the operations of each other ! With both, the whole system is complete ; with one alone, it is defective and will prove ineffectual. If you are the friends of the one, be the supporters of the other.

Brethren, have you considered the extent of the Divine claims on your charity ? Have you studied the laws given to the Hebrews on this subject ? It has been affirmed that with the rates fixed in the statutes of that nation, and with the free-will offerings required, a generous and conscientious Hebrew would not get through the year without giving away one half of his income. We shall not stop to settle proportions, but we are persuaded that the extent of God's demands has not been sufficiently studied. The age is opening when this subject is to be better understood, and when Christians will look back to the contractedness of former years, as we now to do the ignorance of the dark ages. Let those who wish to please God begin the examination at once, and anticipate the wisdom and holiness of their posterity.

Dear brethren, have you surveyed the greatness of the work which the providence of God has cast upon your hands ? There are in the world, at the lowest calculation, *five hundred and fifty millions* of Pagans and Mahometans, comprehending more than two thirds of the human family. Besides these, there are a hundred millions attached to the Church of Rome, and many millions more belonging to other Christian communions, who are sunk in deplorable ignorance, their knowledge in many instances scarcely transcending that of the heathen. The Protestant world, on which devolves the chief labour of enlightening *seven hundred millions* of benighted beings, is comparatively small. And when the calamitous state of many of the Protestant churches on the continent of Europe is considered, a very large part of that body in which dwells the spirit of efficient missions is really found in the United States. If the thirty millions on our own continent who are sunk in pagan or papal darkness were assigned to our three denominations, it would not be one half, probably not one quarter, of what would fall to our lot in a fair division of the world among the sound and active parts of the Protestant Church.

Brethren, we have slept too long over this immense interest. This mighty task is laid upon us by the plain direction of heaven, and we are just preparing to begin the work ! By all our tears we

372 *Address of the United Foreign Missionary Society.*

cannot recall the years that are past ; but if the love or fear of God be in our hearts, we *must* strain every nerve to redeem the time that is lost. It is calculated that twenty thousand, of those who have come to years of discretion, die daily from the pagan and Mahometan world, besides the vast numbers which go from popish countries, and other benighted regions nominally Christian. It is not for us to limit the operations of the divine Spirit, and pronounce that none are saved without the Gospel ; but from the concurrent voice of Revelation and modern travellers, we are compelled to believe that the *mass* of the heathen live and die grossly wicked. Such a current constantly discharging itself into the burning lake, and one half of Christendom asleep ! O that our heads were waters, and our eyes a fountain of tears ! In the name of God, dear brethren, awake. By the blood and tears of Calvary, by the sorrows of a soul that has no God, we beseech you, brethren, awake.

We entreat you also by the value of your own spiritual interest and that of your children. Of all the means of exalting and ennobling the human character, these benevolent exertions for the salvation of others are among the most effectual. Why should these three denominations, raised to heaven in other respects, lose so inestimable a means of advancing the holiness and happiness of themselves and their posterity ?

Our long slumber over this infinite concern has too much resembled the sleep of death. Is it not high time for us all to awake together ? Without this we must still resign the mass of the heathen to everlasting despair. What will avail the tears and struggles of a few ? There is need of a general and simultaneous motion through all our churches. Has not that hour come ? Will you not all rise up to the work as one man ? Will you not without delay cast in your prayers, your counsels, and your contributions ? Will not the societies formed among you to support foreign missions, become auxiliary to this ? Will not your associations for the education of pagan children, remember the children on their own continent and cast in their offerings here ? Will not new institutions, expressly in aid of this, be raised up in every town and village within our bounds ? Shall not every individual who has a soul to save and an account to render, feel that he has a part to act in this great concern ? Will not our mothers and sisters come forward to a work so suited to their tenderness and benevolence, and so fitted to spread a new loveliness around the female character ? Will not the generous emulations of the young be awakened ? Shall not our dear children learn in this school the noblest of all lessons,—to relieve the miserable and please their Saviour,—and acquire the richest legacy that we can leave them,—the habit of doing good ? Shall not our whole population thus combine in one great and continued effort to give the Gospel to a perishing world ?

By order of the Board,

STEPHEN VAN RENSSELAER, Pres't.

PHILIP MILLEDOLER, Cor. Sec'y.

New-York, August 6, 1817.

REVIVAL AT AUBURN, (N. Y.)

*Extract of a letter to the Editor of the Christian Herald, dated
Hartwick, 18th August, 1817.*

MY DEAR SIR,

Since my return from New-York I have been at Auburn, and found the astonishing work of revival progressing in a manner that clearly indicated the superintendence of the Divine hand, and the irresistible power and efficacy of the convincing Spirit of God.

The learned, as well as the unlearned infidel, is made to tremble, and acknowledge himself a lost and ruined creature! On the first Sabbath in this present month, 140 were received into communion with the church in that village; and it was believed that one hundred more at least had hope in God through Christ Jesus.

There is an unusual tenderness and concern resting on the minds of the people in this place, and the region of country about us. Instances of hopeful conversions occur almost daily, within the circle of my acquaintance in this part of the county; and many of them strikingly evince the sovereignty of Divine grace. The enlightened heaven-daring sinner! the votaries of amusement and carnality! and many an aged father and mother are found in tears and filled with grief, that they have so long *rejected the Saviour*, and wasted so much of their precious time in folly and sin. Christians begin to be roused from their slumbers, and become sensible of their barrenness—as if they had just discovered that the Christian's life must be a life of activity and usefulness in the cause of his Master; not satisfied with asking once a year, or when visited with affliction, but with every breath, "Lord, what wouldst thou have me to do?" Is not this cause of rejoicing?

With much esteem, I am, Sir, yours truly, L. B.

A NEW CHURCH.

On Tuesday August 19, at 10 A. M., was laid by Col. Henry Rutgers, in Market-street, at the intersection of Market and Henry-street, a Corner-Stone of the Ninth Reformed Dutch Church in this city.—An appropriate address and prayer were made on the occasion by the Rev. Dr. Milledoler.

DELAWARE BIBLE SOCIETY.

By the following extract of a letter to a gentleman in this town, we have received the first information of a Bible Society established at Delaware, Ohio.—May its members be inspired with zeal, and their labours crowned with success.

"SIR—To aid and assist in promoting the glorious object of the Ohio Bible Society, the dissemination of the holy Scriptures, the citizens of the town of Delaware and its vicinity, agreeably to public notice, assembled at the court-house, for the purpose of organizing a Bible Society auxiliary to the Ohio Bible Society; and elected Moses Byxbe as president; Rev. Jacob Drake, vice-president; Leonard H. Cowle, secretary; and William Sweetser, treasurer, for the ensuing year.

[*Chil. Recorder.*

374 Contributions to the American Bible Society.

The treasurer of the American Bible Society has acknowledged the receipt of the following contributions in August, viz :

One hundred and fifty dollars from the trustees of the Independent Presbyterian Church of Savannah, Georgia, to constitute their Pastor, the Rev. Dr. Henry Hollock, a *Director for life*;—Contributions of *thirty dollars* each to constitute the following clergymen *members for life*, namely, Rev. Samuel Colbourn, Rev. Holland Weeks, and Rev. Daniel Thomas, by the Abington Female Benevolent Society, (Mass.); Rev. Petrus Stuyvesant Ten Broeck, by a lady; Rev. Cornelius C. Vermeul, by a number of females of the Reformed Dutch Church of Harlem; Rev. Dr. Aaron Woolworth, by the ladies of Bridgehampton, Suffolk county, (N. Y.); Rev. John Johnston, by the ladies of the village of Newburgh, Orange county, (N. Y.); Rev. John G. Bergen, by the Female Cent Society of North Hanover, Morris Co. (N. J.); Rev. Andrew N. Kettle, minister of the Reformed Dutch Church in the manor of Livingston, by Maj. Gen. Henry Livingston; Rev. Eliakim Phelps, by the ladies of the first parish in Brookfield, (Mass.); Rev. Chauncey Lee, by the young ladies of the town of Colebrook, (Conn.); Rev. — Kellogg, by the ladies of Framingham, (Mass.); Rev. John Williams, pastor of the Baptist Church in Fayette-street, in the city of New-York, by D. Cauldwell, jun., Sarah Cook, Mrs. Withington, Mrs. Colgate, Mrs. Thomson and Mrs. Purser;—*Thirty dollars* from Mr. Robert Thompson, and the same from Dr. John Watts, jun., of New-York, as *members for life*: *One hundred dollars* from a friend to the Society, under cover addressed to the treasurer, dated 31st May, 1817;—41 dolls. 75 cts. from the Mill Creek Female B. S. (Ohio); 22 dolls. 50 cts. from the Amity Fem. B. S. (N. Y.); 100 dolls. from the Beaufort Aux. B. S. (S. C.); 5 dolls. and a gold ring from a lady at Catskill, (N. Y.) and a gold locket from a lady at Cornish, (N. H.); also sundry congregational collections, and annual contributions.

To the Editor of the Christian Herald.

SIR,

The following lines were written four years ago, as suited to the case of a dear friend then called to suffer the will of God. Believing that they will meet the experience of some at least of your numerous readers, I will be glad to see them inserted in your useful publication. DISCIPULUS.

When call'd to do God's holy will,
Our various duties to fulfil,
We run with joy the Christian race,
Triumphing in the power of grace.
Well pleas'd to see our labours blest,
With faith's rich confidence possest,
We smile at conflicts, dangers brave—
Death hath no terrors, nor the grave.
Dispensing blessings, oft we find
A self-complacent state of mind;
Religious friends express their love,
And earth cannot our peace remove.
But when a sad reverse we feel,
Call'd next to suffer God's best will;—
All active usefulness denied,
No room for praise, no food for pride;—
The heart sinks low; the spirit faints,
And waxes its strength in long complaints;
Hope, like an ebbing tide, recedes,
And a desponding frame succeeds.
Here human love withdraws its aid,
Nor follows merit through the shade;—
The wounded heart sinks deep within,
And sees a deeper shade in sin.
Then to the soul who fear'd no foes,
"The grass-hopper a burden grows;"
The heart reveals its corrupt springs,
And conscience whets her hundred stings.
The heart so torn, desponding, weak,
Some refuge from itself must seek;

No human aid can reach the case,
The only balm is so'veign grace.
From such sad depths of guilt and woe,
The soul must to the Saviour go:
And in his rich compassions find
The true abiding peace of mind.
How sweet is his reviving voice!
"In me," he whispers, "soul rejoice!
How was your joy that sprung from earth,
Unworthy of your heav'nly birth;
"I struck your gourds, and laid you low,
And mercy dealt the needful blow;
When most you mourn'd, my grace was nigh,
Remaining lusts to crucify."
Thus cheer'd, the soul declares its joy,
"How could this world my peace annoy?
"Tis sweet to do my Saviour's will,—
But thus to suffer, sweeter still.
Since I have heard his healing voice,
In all my sufferings I rejoice:
"Tis pleasure in a high degree,
To feel his grace renewing me."
From thence let heirs of glory learn
Their source of pleasure to discern:
"Tis not in alms, nor frames, nor friends,
('Tho' comfort oft on these attends:)
"Tis faith that leans upon her Lord,
And from the riches of his word
Receives, each day, divine supplies,
While on her journey to the skies.

THE CHRISTIAN HERALD.

VOL. III.] *Saturday, September 13, 1817.* [No. 25.]

RELIGIOUS TRACT SOCIETY OF LONDON.

In Number 23 we gave a very summary abstract of the information communicated at the Anniversary meeting of the above Institution in May last, taken from the English Magazines for June. We have since then received the *Eighteenth Report* of the Society, which enables us to present our readers with several interesting particulars from that document. The following extracts will doubtless be read with great pleasure by those who delight in beholding the happy consequences of disseminating Gospel truth among the ignorant, the careless, and the ungodly of our ruined race.

At Berlin, where a Religious Tract Society is sanctioned by the king of Prussia, 150,000 Tracts have, since its commencement, been circulated with good effect throughout all parts of His Majesty's dominions. In this capital several Tracts have been translated, and are now translating, from the volumes of your Society; for the more extensive circulation of which your committee have presented the Prussian Tract Society with a donation of £20. A copy of the Address and Regulations of that Institution has been transmitted to your Committee; from which it appears, that in some places the perusal of the Tracts has proved the means of exciting a desire to procure the Holy Scriptures.

In the north of Germany, and particularly in the Duchy of Sleswick-Holstein, considerable progress is making in the distribution of Religious Tracts, chiefly by the instrumentality of a very active Society called the Northern Union, (referred to in your former Reports,) which is multiplying its branches in various directions.

In a letter from Sleswick, lately received, the writer remarks, "The Scriptural sentiments which are contained in the small Tracts the Society circulates, may in some measure contribute to the promoting of the Bible cause." Of the good effects resulting from the circulation of Tracts at Barth, in Pomerania, a correspondent gives the following evidence:—"The children in this town come to me from morning to night, which is the case even at the moment I am writing this, requesting the loan of books, in which I am happy to gratify them, and thus to show them the way of eternal life. I have not lately heard so many of those dreadful imprecations which formerly disgraced our streets."

Not less active are the various Tract Societies or Committees in Stutgard, Nürenberg, Frankfort, Neuwied, Koenigsfield, and other places; by whose united exertions many thousand Tracts are an-

usually put into circulation, both among the Protestant and Catholic population of Germany.

Great and accumulated have been the distresses experienced by thousands in various parts of the Continent during the last winter: but even those calamities have contributed to soften many a hardened heart, and to prepare it for a more favourable reception of Divine truth.

The Lausanne Report states the pleasing fact that no less than 66,000 Tracts were printed by the Lausanne Tract Society, and most extensively circulated in various parts of Switzerland and France. "Of the effects produced by these publications, (continues the Report,) we have many striking proofs. Let us mention but one:—A parish minister in the country writes to the President:—'The volume of your Tracts is read with avidity. A notorious drunkard whom I am endeavouring to bring back into the paths of sobriety and virtue, observed the other day, 'Ah! Sir, if I had read ten years ago the book you have had the goodness to give to my mother, and more especially that last chapter on drunkenness, I should have been ten thousand francs richer than I now am, and my wife and children would have lived in comfort: how well that book explains the danger of frequenting public houses and keeping bad company?'"

The French translation of *THE DAIRYMAN'S DAUGHTER* has been published in France and Switzerland, at the expense of pious individuals in those countries, and has met with the most favourable reception.

From Russia your Committee continue to receive the most gratifying accounts. "In Finland," writes the Rev. John Paterson, "the affairs of the Tract Society go on prosperously. Tracts partly in Swedish and partly in Finnish, have been translated, printed, and distributed; to the number of 25,000 copies, by a zealous student of the University at Abo." At Savolax, in the north of Finland, a peasant has procured a translation of the *THE DAIRYMAN'S DAUGHTER*, and printed it at his own expense! He is now proceeding in the same way with several Tracts: thus, even the northern peasants are your co-workers in this labour of love.

From information communicated by the Evangelical Society at Stockholm, your Committee learn with pleasure that it continues in a prosperous state; its funds are improving, and within the year 1816 about 100,000 of its Tracts have been circulated.

The Appendix to the last Report contains the intelligence received from China, up to December, 1815: subsequent communications from the Rev. Messrs. Morrison and Milne, and particularly from the latter, state, that Tracts have been distributed at Pulo Penang, (or Prince of Wales's Island,) and sent to Siam and Cochin China. "The more I see," says Mr. Milne, "of the ignorance of the heathen, and the difficulty they find in understanding the truths of the Gospel; so much the more am I convinced of the vast importance of Religious Tracts, written in the simplest style possible, and so much the more clearly does the magnitude of the Religious Tract Society appear.

The friends of the Religious Tract Society will be much gratified also to learn, that it has been clearly ascertained by the Rev. Mr. Milne that the written language of Cochin China, Tung-king, and Hainan, is the same in form and idiom, in all respects, as that of China. "This," says Mr. Milne, "will open a wide door for the word of God; may it have free course, and be glorified!" To which we add our hearty Amen! praying, that by the blessing of God on the dissemination of Tracts, the truth as it is in Jesus may be effectually diffused throughout this vast and populous region of the eastern world.

From Calcutta a remittance of forty guineas has been made by the Rev. Thomas Thomason, to purchase Tracts for distribution among His Majesty's regiments in India. Accounts have also been received from this quarter of the beneficial effects resulting from the distribution of the Tracts, particularly in the 59th and 84th regiments, in the latter of which an Auxiliary Tract Society has been formed, and the sum of £4 transmitted in aid of the funds of the Parent Institution, through the Rev. J. Hands, missionary at Bellary. The pious soldiers in the former have also transmitted to your Treasurer a considerable sum for the purchase of religious books for their own use and that of their comrades.

The Society is still favoured with the attention of some pious masters of trading vessels, who are in the habit of distributing Tracts in various parts abroad, and your Committee hope that the marine distribution, in a time of peace like the present, will be greatly extended by the increased attention of captains of traders to this object.

Your Committee have availed themselves of the opportunities afforded them for promoting the great object of their appointment both at home and abroad; meeting to the utmost of their power, (and beyond their power, in respect of the funds,) every application which had a claim on the Society. Nearer home, Ireland and Wales have not been forgotten; and in Britain, the army and navy, the workhouses, the hulks at Sheerness, and hospitals, have been also supplied.

In the West Indies and America the distribution of religious Tracts has been continued by supplies forwarded by your Committee to Port-au-Prince, Prince Edward's Island, Louisiana, Canada, and the back settlements of the United States.

Already much has been effected in the supplanting of those wretched publications which were formerly sold by hawkers, under the misapplied name of "godly books," as well as those of a more immoral and lewd tendency, by the introduction of the Hawkers' series of Tracts; and, during the past year, the hawkers who deal at your depository have been encouraged to vend those of a superior kind, by an increased allowance upon them, both in the book form and upon broad sheets; and your Committee are not without hope that the measure has operated, in some degree, as a counteractive, to stem the torrent of those polluting and bitter streams of infidelity, impiety, and incitement to insubordination, which have of late prevailed in the metropolis and other parts of the kingdom.

More than *three millions and a half* of Tracts, in various forms, have been issued during the last year; a considerable portion of which have been purchased at very reduced prices, by the most destitute part of the population of London, in order to vend again for a subsistence; and your Committee are credibly informed that not less than several scores of families have in the late distressing season been kept from a state of nearly actual starvation, by the pittance derived from the sale of the Society's publications. The Lord thus over-ruling the distress of one part of the community for the instruction of the other, and for the relief of themselves; "their deep poverty abounding unto the riches of instructive liberality."

Tracing the origin and progress of the Religious Tract Society, in it we recognize the *pioneer* of the different regiments which (in the various societies) have been raised under the banner of the Cross in this country; breaking up the ground and clearing the way for the introduction of the Missionary or the Divine Records, like the seventy of old, sent forth "two and two, before the face of the Lord, into every city and place whither he himself would come," (Luke x. 1.)

By these little precursors, *prejudice* has been greatly diminished, and a pure zeal for the extension of the Redeemer's kingdom widely awakened; a fortress once deemed impregnable has yielded to the powerful appeals of Christian truth, succeeding each other in so pleasing a variety of form, that, while amusement was at first the main attractive, solid advantages have glided imperceptibly into the mind: enmity has been destroyed, and Divine power has displayed itself in "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and at length bringing into captivity every thought to the obedience of Christ."

Viewing this Society in its foreign object, its progress, especially of late, presents to its friends an abundant theme for gratitude. In almost every quarter where an entrance has been made for the diffusion of the light of truth, it will evidently appear from the Reports of this Society, that the first openings have been effected by means of religious Tracts. Their adaptation to convey religious knowledge, when no other effort can be at first employed, must be admitted by all, and more especially in the case of China, notwithstanding the jealousy of the people, and the difficulties of the language.

In other parts abroad the Society has been extensively useful in its operations, from frozen Iceland to the burning climes of the east, and its object has been equally cherished by the private and his commander, by the peasant and his king.

The Religious Tract Society holds a distinguished rank among the marshalled forces of the King of kings. Already it has, through the Divine blessing, accomplished much, both in Britain and in foreign lands; and each successive Report demonstrates it to have been advancing from strength to strength, and from victory to victory, in common with its confederate bands, the unnumbered re-

ligious institutions formed, and still forming, in this eventful age : —it enjoys those dignified and amiable triumphs, which demonstrate that the mighty Conqueror is the Prince of peace, and which seem destined to usher in the glorious period when it shall be proclaimed, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.”

[We shall give in our next Number a very interesting *Address* of the Committee.]

EXTRACTS

From the Journal of the General Convention of the Protestant Episcopal Church in the United States, held in N. York in May, 1817.

[The following resolutions in relation to a *Theological Seminary* were adopted in the House of Bishops, and concurred in by the House of Clerical and Lay Deputies, viz :]

“Resolved, that it is expedient to establish, for the better education of the candidates for holy orders in this Church, a general Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention.

“Resolved, that this Seminary be located in the city of New-York.

“Resolved, that* — persons be appointed by the House of Bishops to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution.

“Resolved, that a Committee be appointed, to consist of the presiding Bishop, and the Bishops of this Church in New-York and New-Jersey, with three clergymen and three laymen, to be appointed by the House of Clerical and Lay Deputies ; which committee shall be empowered to receive and manage such funds as shall be collected—to devise a plan for establishing and carrying into operation such an institution ; which plan shall be communicated to the several Bishops of this Church—and in the event of sufficient funds being obtained, if a majority of the Bishops shall have approved the plan, to carry it into immediate operation.”

[The following resolution was entered on the journal of the House of Bishops, and sent to the House of Clerical and Lay Deputies, to be read therein :]

“The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures of the danger of an indulgence in those worldly pleasures which may

* The following gentlemen were subsequently appointed : viz. Rev. Daniel Burhans, of Newtown, in Connecticut, to visit the states of New-Hampshire, Massachusetts, Vermont, Rhode-Island, and Connecticut ;—the Rev. Nathan Bowen, D. D. of the city of New-York, to visit the states of New-York, New-Jersey, Pennsylvania, Delaware, and Maryland ;—and the Rev. William H Wilmer, of Alexandria, in the District of Columbia, to visit the states of Virginia, North-Carolina, South-Carolina, and Georgia.

tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented. And the Bishops cannot refrain from expressing their deep regret at the information, that in some of our large cities so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals.”

The number of Clergymen belonging to the Protestant Episcopal Church in the United States, at the period of the late convention, was as follows:—

In New-Hampshire, 4; Massachusetts, 13; Vermont, 4; Rhode-Island, 4; Connecticut, 36; New-York, 68; New-Jersey, 12; Pennsylvania, 26; Delaware, 3; Maryland, 37; Virginia, 34; North-Carolina, 4; South-Carolina, 18;—total 263:—of which 7 were Bishops; 223 Priests; and 33 Deacons.

EXTRACTS FROM A PASTORAL LETTER

To the Members of the Protestant Episcopal Church in the United States of America, from the House of Bishops of said Church, assembled in General Convention in the city of New-York in May, 1817.

On the perusal of the documents sent to us by the House of Clerical and Lay Deputies, we perceive reason to rejoice on account of the increase of our church; in the forming of new congregations; in the revival of others, after a long state of inertness, and the discontinuance of the administration of the ordinances among them; in an additional number of able and faithful ministers, and of hopeful young men in preparation for the ministry; in a better attendance than formerly on public worship, and on the sacraments and other institutions of the Church; and, as we hope on the ground of these promising appearances, in the religious and moral improvement of the various descriptions of professors within our pale. There is an unequivocal fact which disposes us to take a favourable view of the growing influence of religion on the public mind generally. We allude to the vast increase of editions of Bibles, as well those for sale, as those designed for gratuitous distribution through the medium of the numerous societies, who of late years have associated for the conveying of that invaluable treasure to the houses and the bosoms of the most destitute of the people. Within the bounds of our communion we perceive an additional fact to the point, in an increased call for our Book of Common Prayer, from all descriptions of persons; and in the extended exertions of societies instituted for the gratuitous distribution of it. This is a help to godliness in which we should rejoice under any circumstances which might occur: but it

is especially so in the cases of a great proportion of our people ; who, on account of the smallness of their numbers in their respective vicinities, and the want of an ordained ministry, can enjoy no other worship of Almighty God, than that which is of the closet and of the family. That in each of these the Prayer Book is instrumental in cultivating a spirit of devotion, we have had so much evidence, as does not suffer us to entertain a doubt.

In proportion as religion manifests its holy influence in the relations of domestic life, and in all our intercourses with one another, producing in all of them a strict regard to integrity and truth, and a faithful discharge of the duties which arise out of them respectively, it is a recommendation presenting itself to the eyes of all men ; and giving ground of the presumption that there must be an inward principle, answerable to such estimable fruits. It is the Christian doctrine alone which can obtain such a testimony : and this should be an inducement to all the members of our Church to cling close to its precious truths. The clergy in particular should be aware that by presenting them continually to the minds of the people, and no otherwise, extensive good is to be accomplished. So long as the Gospel shall stand, "not in the wisdom of man, but in the power of God," the latter will be illustrated in its triumphs over "the corruption that is in the world through lust," and in producing illustrious examples of piety and virtue : while there will be little good resulting from the other ; and the best effect of it will be the producing of decency in the exterior conduct ; the heart being left unrenewed, and falling short of a preparation for the inheritance of the saints in light."

Both to the Clergy and to the Laity we desire to say, but most pointedly to the former, that the Christian profession exacts a greater abstraction from the world than that which consists in the abstaining from acknowledged sin. There are practices so nearly allied, and so easily abused to it, that we conceive of a professor of religion in duty bound either not to countenance them in the least degree ; or, as is allowable in regard to some of the matters contemplated, to avoid the so employing of time, and the so lavishing of affection, as puts into a state of sin, although not necessarily belonging to the subject. We would be far from an endeavour after an abridgment of Christian liberty. But we cannot forget that in a list of the classes of evil livers, there is introduced the description of persons who are "lovers of pleasure more than lovers of God ;" nor, in respect to the female professors of religion in particular, the admonition, that "she who liveth in pleasure is dead while she liveth." We are aware of the difficulty of drawing the line between the use of the world and the abuse of it : that being conceived of by different persons equally pious and virtuous, according to the diversity of natural temperament, and of the states of society in which they have been placed by education or by habit ; but we know that where the conscience can reconcile itself to the drawing as near to the territory of sin, as it can persuade itself to be consistent with the still standing on secure ground, deadness

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to spiritual good at the best, but more commonly subjection to its opposite, is the result.

In speaking of subjects of the above description, we would not be understood to class among them any practice which is either immoral in itself, or so customarily accompanied by immorality, that the one is necessarily countenanced with the other. Of the former description is gaming in all the variety of its exercise : and the like may be said of whatever involves cruelty to the lower animals of the creation. If the same cannot be affirmed of works of fiction, and of putting speeches into the mouths of feigned characters, for the purpose of instruction or of entertainment ; yet as the question is applicable to the exhibitions of the theatre, such as they have been in every age, and are at present ; we do not hesitate to declare unanimously our opinion, that it is a foul source of very extensive corruption. We lay little stress on the plea, that it is a matter practicable in social institutions, to purge the subject from the abuses which have been attached to it. When this shall have been accomplished, it will be time to take another ground. But in truth we are not persuaded of the possibility of the thing, when we consider that the prominent and most numerous patrons of the stage are always likely to be the least disposed to the seriousness which should enter into whatever is designed to discriminate between innocence and guilt. While the opinions and the passions of such persons shall continue to serve the purpose of a looking-glass, by which the exhibited characters are to be adjusted to the taste of so great a proportion of the public, we despair of seeing the stage rescued from the disgusting effusions of profaneness and obscenity ; and much less of that mean of corruption more insinuating than any other—the exhibiting of what is radically base, in alliance with properties captivating to the imagination.

While we address this alike to the Clergy and to the Laity, we consider it as especially hostile to the usefulness of the former. And even in regard to some matters confessed to be innocent in themselves, their innocency may depend much on many circumstances, and of professional character among others. The ear of a Clergyman should always be open to a call to the most serious duties of his station. Whatever may render it difficult to his own mind to recur to those duties with the solemnity which they require, or may induce an opinion in others, that such a recurrence must be unwelcome to him from some enjoyment not congenial with holy exercise, ought to be declined by him. If it be a sacrifice, the making of it is exacted by what ought to be his ruling wish, the serving of God, and the being useful to his fellow-men in the discharge of the duties of the ministry.

With the assurance of our unceasing prayers for the welfare of our spiritual Zion, we conclude this our fourth Pastoral Letter.

Signed by order of the House of Bishops,

WILLIAM WHITE, D. D. Presiding Secretary

New-York, May 27, 1817.

ADDRESS

Of the American Colonization Society to the people of the United States.

The Board of Managers of the American colonization Society being about to enter upon the prosecution of the great object of the institution, beg leave to address their countrymen on this important subject.

The first duty to be performed is to obtain unquestionable information upon several most essential points, which will not only enable the Society to pursue its future measures with certainty, but may also justify the government in affording its co-operation in a way most conducive to the success of the object in view.—To effect this, we have perceived the necessity of engaging a competent person to visit the settlement of Sierra Leone, and other parts of the continent of Africa, and probably also to spend some time in England.

For these and other purposes, it becomes immediately necessary that the Society should call upon its friends and ascertain what extent of funds may be expected.

The Board do not think it necessary to comment upon the many and obvious benefits that may result from the labours they are engaged in.

The love of our country, and benevolence to the cause of our suffering fellow men, conspire to offer the most persuasive motives. To these are to be added the far higher and more animating inducements of being the instruments of a gracious Providence in dispensing the light of Christian hope and joy over a benighted and important portion of the earth.

The Board therefore call with confidence upon their countrymen and fellow Christians for that liberal aid to their designs, in reliance upon which this association was formed.

BUSH. WASHINGTON, Pres.

MORGANTOWN SUNDAY SCHOOL SOCIETY.

From an article in the *Monongalia Spectator* of the 12th instant, we derive the pleasing information, that a society of this name exists and has gone into operation, in Morgantown, Virginia. It was formed for the important purpose of giving instruction to people of colour. At a meeting of the Society held on the 10th instant, the Board of Managers made their first quarterly report, from which it appears that a school established by them commenced under very encouraging auspices, and that the success attending their first attempt has exceeded their most sanguine expectations. Men of liberal minds among the Whites are disposed to support the School; and the Blacks, especially those of mature age, manifest a great desire to improve their minds—steadily attend to their lessons, and, in some instances, are making rapid progress. The Managers found it easy to induce them to attend the School. They flocked to it in crowds, begging for books, and praying to be taught. Fifty have been admitted: but many could not obtain

permission from their masters!!—How reprehensible must be the conduct of those masters, who requiring their slaves to toil for their profit through the week, will not permit them on the hallowed day of God to receive that religious instruction which tends to make them wise unto salvation!

The example set by the Sabbath School Society at Morgantown is laudable, and ought to be imitated by the friends of religion and moral improvement, in every section of our country where Africans or their descendants are found. If proper exertions were used for the instruction and salvation of this degraded people, there is reason to hope that many of them, even though they should remain the servants of men, would become the Lord's free men, and attain an elevation of character and standing infinitely more desirable than the power and dignity of the most exalted princes and potentates of the earth. *Chil. Recorder.*

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Collective Meeting of the Chillicothe Sabbath Schools.

On last Lord's day, at 4 o'clock P. M. the several Sabbath Schools in this town met in their respective school rooms, agreeably to a previous arrangement; and thence proceeded, under the direction of their teachers, to the Presbyterian Meeting House. They occupied and filled most of the pews in the lower part of the house.—By returns that have been made to the Secretary of the Chillicothe Association of Sabbath School Teachers, the whole number of scholars belonging to the several schools is ascertained to be upwards of *five hundred and twenty*. The greater part of these were present on the occasion of which we are speaking. So many children, male and female, from five to eighteen years of age, we are confident, never before were collected in any house for public worship in this place. The school, consisting of people of colour of various ages, which is under the care of Mr. James Hill, occupied a part of the east end of the gallery.—Those seats, above and below, which were not occupied by the schools, were crowded by the citizens, and the friends of religion of the different denominations.—The schools were collected together, that they might, in concert, sing praises to God, present their supplications at his throne of grace, and attend to some important instruction from his word. In pursuance of this design, three hymns of praise were sung, prayer was twice offered up, and an appropriate address was delivered by the Rev. William Beauchamp, first to the Scholars, next to the Teachers, and finally to Parents and Governors of families. The whole scene was interesting and gratifying to the people who were present.

With the blessing of God, much good to society, especially to the rising generation, will result from the establishment of Sabbath Schools in this place. But we hope that the conductors of the Schools will be sensible of the absolute necessity of his blessing; and that, relying on him for special assistance and direction, they will persevere without weariness or abatement of zeal in the good cause in which they have embarked, sincerely aiming at the glory of God and the everlasting welfare of their pupils. *ib.*

[The following interesting intelligence of the flourishing condition of several churches in Vermont, contained in a communication from the Committee of Consociation to the Editor of the Boston Recorder, will rejoice the hearts of the friends of Zion.]

The Consociation of the South-Western District of Vermont, and parts adjacent met at Pittsford, June 24, 1817. This Consociation consists of twenty-six Churches; twenty-one were present by delegation.

It is one great object of the Consociation, once a year, to learn from representatives, the prosperous or adverse state of every sister church within their union.

Adopting the same articles of the Christian faith and practice, and annually meeting together by delegation to partake of each others joy or sorrow, we find that our bonds of union are strengthened, and that a door is more widely extended for the exercise of that charity which constitutes the harmony, moral excellence, and glory of the Redeemer's kingdom.

According to our custom, we proceeded to inquire respecting the prosperity of Zion, and were encouraged and animated by the following account of the special work of the Divine Spirit, in twenty of our congregations, during the past year.

The number received into the Church, and the number not yet received who are the hopeful subjects of divine grace, appeared as follows, viz.

<i>Received have hope.</i>			<i>Received hope</i>		
Brandon	95	55	Tinmouth	2	
Pittsford	97		Hartford &	} 30	
Benson	117	30	W. Granville		
Hubbarton	39		N. Granville	41	
W. Rutland	30		S. Granville	33	17
Castleton	169		Pawlet	20	
West Haven	36	30	Rupert	37	20
Fair-Haven	85		Sandgate	35	20
Poultney	44		Dorset	50	50
Middletown	25		Manchester	15	20
Total,			1020	242	

The prosperity of the churches within this consociated body, during the past year, far exceeds what we had ever before witnessed. When the relation was given by the representatives of the churches, where the work of divine grace had prevailed, the audience appeared to be struck with a solemn and affecting view of the all-conquering hand of Jehovah. The affectionate and joyous tear in almost every eye, most eloquently bespeaks the deep sensibility of every heart. It is impossible, in this short sketch, to give such a view of the work as was received from those who were eye and ear-witnesses of the tears and sighs of the convicted, and the joys and triumphs of the converted. In some places

where the Church had become almost extinct, they now flourish like the garden which the Lord hath planted.

In some of our congregations the work of divine grace continues to prevail, and the friends of Zion anticipate the joy of receiving a still greater number of cordial friends into the Redeemer's kingdom. The blessed work continues to prevail in Rupert, Dorset, and Manchester; and has recently commenced in W. Rutland, Tinmouth, Winhall, and Peru.

The number of hopeful converts to the cross, in our congregations, during the past year, exclusive of other denominations, is estimated at something more than twelve hundred.

Is there any thing too hard for the Almighty? Behold what the Lord hath wrought!—The spiritually dead awake, and arise; The blind see; the deaf hear; the lame walk, and leap like the hart; the dumb sing alleluias to the Son of David; those who were as the stubborn oak are made to bow humbly; hearts like adamant have become tender, and natures fierce and cruel, are now gentle as a lamb.

Here we see an army raised from the enemies' camp, for Prince Emanuel, who, we trust, are all clad in the Christian armour, having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the Gospel of peace; and above all the shield of faith, and the helmet of salvation, and the sword of the Spirit, praying always with all prayer, and supplication in the Spirit. *Eph. 6.*

Is not this the day of divine power in which the Lord Jesus receives the trophies of victorious grace according to the promise? And ought not the Churches to consider these victories as sure pledges of the complete triumph of our Lord over all his and our enemies, throughout the world? Who then will be faint-hearted, or fearful, or slow to come up to the help of the Lord, in this day of signal victory; in this day of the wonders of divine grace? *Recorder.*

JUVENILE DEPARTMENT.

SALLY OF THE SUNDAY SCHOOL.

There is always a great pleasure in discerning a wild flower, though in the hedge. Its simplicity will charm; and the contrast of the uncultivated, unsheltered situation, with its modest beauties, renders it an interesting object. So smiles the primrose among the nettles, the prickly thistles, and the wide-spreading burdocks which surround it.

As the children of the Sunday School are taken at random, without selection, from the lower ranks and the most ignorant classes of society, we cannot be surprised if there should abound among them tempers uncultivated, and manners extremely offensive. Even the best dispositions will run wild if not trained and pruned; but when morose, deceitful, and tyrannical tempers, are either let loose to their own turbulence, or checked by the counter turbulence of their parents, which has nothing like skill to guide it, or justice to convince the child who suffers by it; there can be no wonder if the disposition, though checked indeed, is not eradicated.

ed, but rather, by its very confinement, is forced into some shape more crooked, and becomes to society more unsightly and more troublesome. Amid a variety of disgusting characters, it is refreshing to meet now and then with one of a simple, modest, gentle, disposition, like Sally of the Sunday School.

It was perhaps somewhat conducive to this temper, that she had for several years been lame ; a diseased hip obliged her to walk with a stick, and sometimes with a crutch. If this infirmity prevented her from habits of boisterousness, it kept her by that means from much sin. Good health is very often a great temptation ; and leads the young into mischief by mere joyousness of spirits, and power to be active ; for activity if not well directed becomes serious harm. If pain and suffering gave to Sally something of her gentle and obliging carriage, it was then, in another way, of great service toward forming her character into so pleasing an appearance. She may find her infirmity of body well made up to her in the advantages it yields to her mind and temper. And if, beyond this, affliction has made her more willing to listen, to learn, and to pray : then who can say how great a blessing this illness has been made. She may have occasion to say with the prophet, " it was good for me to bear the yoke in my youth."

When speaking to the children, I have sometimes endeavoured in vain even to catch their attention, and fasten it down to what I was saying ; but I had no difficulty with Sally ; her modest eye was always directed to me, and a tear in it would sometimes say she felt the word, and thanked me for trying to impress her with it. May the lessons she has so frequently felt be deeply, be divinely imprinted upon her heart : they will save her from many a temptation as she comes more to mingle in the world ; and feels the strength of its gay or its sorrowful associations.

I have wondered sometimes when I considered her infirmity, to find her always one of the earliest at school. She had nearly a mile to walk ; and to her that was no small labour ; yet I was sure to find her in her place, unless, as at times, she was quite unable to come. Her heart was in it. Where there is a willing mind there will in general be a punctual attendance ; and where the mind is also desirous of instruction, we are sure no little obstacles will hinder ; no trifling difficulties will even delay. They who are in earnest to seek God will seek him early.

I much admire, especially in childhood, a simplicity of character which seems to lay itself quite open to your inspection without disguise. Some children when they give you an answer never look you in the face ; their countenances are cast down, not with bashfulness, but with consciousness of some evil feeling which they want to hide. The cross, the sly, the sulky, do not wish to discover to you what they know their faces will betray. Sally had nothing to hide. You might look her countenance through and through without her ever suspecting what you were doing ; a better symptom of a clear conscience that means no harm to any one can scarcely be found. And when you contemplated her mild face so

full of feeling, all the lines were simple. There were her features for you to look at, just as nature made them; not one of them twisted into proper form for your inspection; or twisted out of proper form by the consciousness of being inspected. No half shut eye retiring from view; nor broadly open, fixed into a confident stare, determined to endure examination without detection. No corner of the mouth dragged down to give a demure look; nor turning up ready to quiz you as soon as released from so close a survey.

There is a mode of receiving favours which marks the character with great precision. Some are very loud in their thanks, who as evidently do not feel grateful; what you give is not half what their covetousness expected. They durst not refuse to receive it, lest they cut off all hope of something better another time. But a little inquiry or observation afterwards will show that your gift was undervalued, neglected, or perverted to some base use. It was a double pleasure to give Sally any thing; you saw she thanked you by a countenance illuminated with grateful feelings; you knew your gift would be put to its proper use; would be well taken care of; and though but an old thing, would be repaired and worn, and might be seen upon her many a day afterwards.

Sally's lameness had rendered her unable to be useful to her mother or to others in any laborious way. Being obliged to sit still much, she had therefore plied her needle well; and became expert, especially as to neatness of workmanship, above many older girls. There is always something which the willing and industrious can do. Those who are shut out by Providence from some modes of employment, can, if they will, find other methods of usefulness. Even an inability may become an advantage, if it lead us the more strenuously to cultivate such faculties as are left to us. Sally is better qualified for a respectable situation by this means, than if, able to romp and run, she had spent her time hoydening with birds nesting boys.

Though Sally was lame for a long while, yet for two years at least, she has been quite recovered, and has had no occasion for even a stick to help her. I have no reason to think that her recovering her powers thus, has had any bad effect upon her mind and character; which is a great mercy. Not unfrequently do we see health regained, give the power, and also become the occasion, of running into sin.

Her recovered strength enabling her to seek some more active employment, she has been helping at different houses. The last time I met her, I was glad to find her able to undertake some light service, where attending a child, or assisting with her needle, might enable her to maintain herself in a decent family. I trust that Providence which has favoured her so far, will guide her ways, guard her first entrance into life, and especially by His own grace secure her young heart to Himself.

It will not pass as a trifling trait in her character, that she left the school handsomely. In most cases, leaving school is, first

loitering and becoming inconstant in attendance, and at last ceasing to come. Then we never hear any more of them ; or if we inquire, receive some ungrateful reply. It was otherwise with Sally. Getting better in health, as I have stated, and being near fifteen, she wished for some situation ; she therefore called to say she was very thankful for the kindness shown her so long, and now would not trouble the school any more. This showed a feeling, and a propriety of conduct, which promise well. The ungrateful mind is a base one. And although what seems ingratitude, is often only want of thought, or want of manners ; yet these are great wants, and do much mischief. Her having the thought to do so, raises her character ; her having the manners to do so, will recommend her to a better place than she could hope for, if she had shown deficiency in this respect ; and if the action sprung from a superior source, from a principle of grateful feeling, it will promise well for her future behaviour. Principle is solid, and will last ; it is general, and will spread ; it is honourable, and will exalt the character in which it rules.

Her conduct in this respect was reported to our ladies' working party, who felt so well pleased, as to make her a present of a piece of green stuff for a gown. She could make it herself, there was no need to do that for her. The lady under whose direction this was done, gave something to have it of a better quality than is usually given in such cases, that it might do her good service. With much pleasure I perceived upon her the other Lord's day, this reward of her good character and pleasing conduct. May her character continue good, and her conduct pleasing ; I trust she will find many an instance yet in future life of the advantages these procure.

Should this account meet the eye of young girls now under instruction ; I shall be happy, were it so far to gain their attention, as to show the advantages of being simple, honest, modest, tractable,—like Sally of the Sunday School.

METHODIST CONFERENCE IN ENGLAND.

On Monday last the Seventy-fourth Annual Conference of the people called Methodists, commenced at Sheffield :—the Rev. John Gaulter was chosen President, and the Rev. Jabez Bunting, Secretary. About three hundred preachers have assembled. The last week was occupied by the Committee for Stations, and by the Committee for Examination and Finances of the numerous Missions of the Connexion. Various interesting accounts have recently been received from St. Domingo and Ceylon ; and notwithstanding the great pressure of the times, upwards of *seventeen thousand pounds* * have been raised by this religious body in the course of the last year, for the support of Missions among the Heathen.—

[Liverpool paper of Aug. 4.

* More than seventy-five thousand Dollars.

Auxiliaries to the American Bible Society.

"The Branch B. S. of the town of Great Barrington," (Mass.) instituted 21st Jan. 1817. Moses Hopkins, Esq. President; John Whiting, Secretary; D. Leavenworth, Treasurer.

"The B. S. of Adams and its vicinity," in Berkshire county, (Mass.) formed 21st March, 1817. Dea. Otis Blackington, Pres.; Rev. Elijah F. Willey, Secretary, at Lansingburgh, (N. Y.); James Cumming, Esq. Treasurer.

"The Cambridge Juvenile B. S." formed 9th May, 1817. Thomas R. Ingalls, Secretary, at Cambridge, (N. Y.)

"The Xenia Auxiliary B. S." (Ohio,) formed 3d July, 1817. Francis Pringle, jun. Corr. Sec.

"The Herkimer B. S." formed 5th May, 1817. Hezekiah N. Woodruff, President, Little Falls, (N. Y.)

"The Springfield Auxiliary B. S." (Ken.) Richard Cocke, Sec.

These make the number of Auxiliaries, *one hundred and eight.*

Donations to the Biblical Library.

By the Russian Bible Society, forwarded by Mr. Paterson:—the Russian Bible, Old and New Testaments, in the Slavonian dialect, royal 8vo.; New Testament, do. do.; Do. Persian, 4to.; Do. Armenian, do.; Do. Polish, 8vo.; Do. Finnich, do.; Do. French, Sacy's translation, do.; Do. Esthonian, 12mo.; Do. do. 24mo.; Do. Laponian, 12mo.; Gospel of St. Matthew in the Calmuc or Mongolian language, 4to.; the Annual Reports of the Russian Bible Society for 1813—14—15—16; and several other publications.

THE CHRISTIAN SOLDIER'S DEATH.

To the memory of the late Rev. THOMAS TAYLOR, by J. MONTGOMERY, of Sheffield, (England.)

Servant of God! well done,	Heroes were wont to name
Rest from thy lov'd employ;	The weapons of their might;
The battles's fought, the vic'try won,	This was a brand of matchless fame;
Enter thy master's joy;	The word of God, in fight.
The voice at midnight came,	Off with its fiery force
He started up to hear;	His arm has quell'd the foe;
A mortal arrow pierc'd his frame,	And laid, resistless in his course,
He fell—but felt no fear.	The alien armies low:
At home amidst alarms,	Bent on such glorious toils,
It found him in the field;	The world to him was loss;
A veteran slumbering on his arms,	But all his trophies, all his spoils,
Beneath his red cross shield;	He hung upon the cross.
His sword was in his hand,	At midnight came the cry,
Still warm with recent fight;	"To meet thy God prepare"—
Ready that moment at command	He 'woke—he caught his captain's eye,
Through rock and steel to smite.	Then strong in faith and prayer,
It was a two-edg'd blade,	His spirit with a bound
Of heav'nly temper keen;	Burst its encumbering clay;
And double were the wounds it made	His tent at sun-rise on the ground
Where'er it glanc'd between;	A darken'd ruin lay.
'Twas death to sin—'twas life	The pains of death are past,
To all that mourn'd their sin;	Labour and sorrow cease;
It kindl'd and it silenc'd strife,	And life's long warfare clos'd at last,
Made war and peace within.	His soul is found in peace.
Stout hearts before it fell,	Soldier of Christ, well done!
Subdu'd by wrath and love;	Begin thy new employ;
'Twas dreadful as the flames of hell,	Sing while eternal ages run,
Bright as the beams above.	Thy master and his joy.

THE CHRISTIAN HERALD.

VOL. III.] Saturday, September 20, 1817. [No. 26.

LONDON SOCIETY FOR EVANGELIZING THE JEWS.

By the last Report of that Institution, it appears that a great field of usefulness is opening to their labours in Poland and Russia. It was estimated, that in the former country there were upwards of *four hundred thousand* of that nation, and in all the dominions of the Emperor Alexander the number of them was not less than *two millions*. The Committee had turned their attention to those countries, and proposed to send missionaries among them; and if some could be sent to Jerusalem at the feast of the Passover, the Gospel might be preached to Jews of as many different nations as on the day of Pentecost.

It might be said that these were extensive plans, and called for extensive funds; but on this point the Society did not feel disposed to be discouraged; as other societies had found that the only way to accomplish great things was to attempt them with a humble dependence on the Divine blessing for success.

At the Anniversary Meeting the Right Rev. Bishop of Gloucester, on moving the acceptance and printing of the Report, remarked, that this cause was chiefly supported by the same individuals that were engaged in the other great benevolent institutions, which had met on the preceding week, and that though it had not to boast of triumphs so conspicuous as some of them, it was no less worthy of support. But Christianity had always been exposed to trials, and in the present case they might be expected from the prejudices of the Jews, from the opposition of the world, and from false friends—it was through these that it advanced to victory, as in the instances of our Lord himself; and whenever the conversion of Israel should take place, it would be no less than a resurrection, or in St. Paul's words, "life from the dead."

THO. BASINGTON, Esq, M. P. who seconded the preceding motion, was fearful lest any thing he might say should lessen the effect of their excellent Report, or of the remarks of the Right Rev. prelate, to several of which he briefly and respectfully adverted. He added, that the Jews abroad had not been inattentive to the wars and commotions which had lately afflicted Europe; that their thoughts had been directed to the advent of the Messiah, and the benevolent exertions of Christians, especially in the distribution of the Scriptures, had favourably impressed them, and led them to inquire into the character of our Saviour: this was particularly the case, he observed, in Poland and in Russia.

• W. WILBERFORCE, Esq. M. P. moved the thanks of the meeting to the Right Rev. prelates who had favoured the Society with their patronage, in which, as a sincere member of the Church of England, he expressed much satisfaction, for he thought that Church very properly came forward as the friend of the distressed Jews; and he derived confidence from their zealous efforts, that a Divine blessing would attend their labours. Some friends of the Society might have been too sanguine in their expectations, but changes like that to which they looked were only to be expected by degrees. After the long gloom of night, it was gradually that the streaks of light illumined our hemisphere, and after the tedious reign of winter, it was by slow advances that the buds of spring appeared, and vegetation advanced to the maturity of summer. It was a folly to complain of difficulties and disappointments; what great design was ever carried forward without them? What! were travellers to expect no weariness, or soldiers no warfare? The idea was in itself ridiculous.

The Right Hon. Lord GAMBIER did not expect to be called upon to speak when he entered the room, but had great pleasure in seconding the motion, and at the same time in declaring, that "his heart's desire and prayer for Israel was that they might be saved."

The Bishop of GLOUCESTER, on the behalf of himself and the Bishop of St. Davids, felt an honour conferred on them in the appointment.

Rev. W. MARSH, of Colchester, congratulated the Society, the Church, and the world, on the formation of an institution in behalf of a people who have been so eminently a blessing to the world; "to whom pertained the adoption and the glory, the covenants, and the giving of the law, the service of God and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came." And knowing as we do that they shall eventually be converted, we ought, after the example of our great apostle, to use "all means, if by any means we might save some." Notwithstanding some may have deserted the standard of the cross, others adhere to it, and shall the cause fail because there are some apostates? Was the fall of Judas, or even of Peter, fatal to the Christian cause? "In an age of benevolence like this, (said Mr. M.) shall the interesting nation of the Jews be overlooked, related as we are to their fathers? We are the descendants of Japheth as they are of Shem. God has persuaded Japheth to dwell in the tents of Shem, we have been made partakers of the blessings designed for them; and now Shem has no tent to dwell in, shall not the descendants of Japheth invite him to sojourn with them? A shoot from Israel's vine has been planted in our land, and we have drank the pure blood of the grape therefrom, and shall not we cherish the vine of Israel?" Mr. M. concluded with moving, that the circumstances which have lately occurred in the affairs of the Society, however trying, afford no real ground of discouragement.

Rev. C. SIMEON, of Cambridge, seconded this motion in the most emphatic manner. He remarked that the progress of religion had

always been attended with difficulties and opposition, and that those circumstances had been used by Providence to try the faith of good men, and to draw them from idolizing their favourite object, to look above to him who is alone able to give success.

ROB. GRANT, jun. Esq. noticed various objections to the design of the Society, as if they were attempting to anticipate the plans of Providence, or pursue a visionary object. It was a plain command, he observed, to preach the Gospel to all nations; and if to all nations, why not to the Jews? The consolations of prophecy are intended for times of darkness and discouragement; stars were not made to enlighten the day, but the night. Possibly, the event desired may be retarded to another and another generation; yet their labours may not be in vain: for a seed-time must always precede the harvest. Mr. G. then adverted to the treatment of the Jews, in a beautiful allusion to the vision of Elijah. The tempest, the earthquake, and the fire, had visited them; but the Lord was not in these; but now, the small still voice of the Gospel is addressed to them, we may hope it will not be in vain.

REV. J.—CUNNINGHAM, of Harrow, observed, that all the addresses which had been delivered, implied a doubt in the public mind, as to their ultimate success; but suppose, soon after the first propagation of the Gospel, a council had been held to consider the difficulties and discouragements which then presented themselves, what would have been the reasoning of objectors? were not their discouragements far more than ours? But they only animated them in the contest. It was with them as with Cato—the unsuccessful cause delighted him, as it called forth all his energies. He moved, that the Society has great cause for gratitude in the success of their exertions.

REV. MR. PATERSON, from Russia, remarked on our former treatment of the Jews: we had prayed for them, and reproached them with the hardness of their hearts; but had taken no pains to convince them of their errors. He remarked the general movement among Christians in many parts of Europe in favour of the Jews; and that the Emperor Alexander had been particularly interested in their favour, from their fidelity to him in the time of the French invasion. Here Mr. P. read and commented upon the new decree of the Emperor of Russia in favour of the Jews. [See page 297, of this Volume.]—The exertions of the Society, he thought had been hitherto far too limited; they ought to be extended through the world, and there was the greatest encouragement to enlarge their operations. Mr Pinkerton had informed him that 13 or 14 Jews at Hamburgh had instituted a prayer meeting, with a view to supplicate the Divine assistance in their inquiries. Many Jews in Russia and in Poland had subscribed to the Bible Societies, not only for the Old Testament but for the New, in their own language, particularly the Caraites. A number of boys at Gottenburgh had of their own accord formed a Juvenile Bible Society, which now amounted to 400, and the secretary was a Jew, converted under the ministry of Dr. Steinkopff; and some

of the boys who had no money at command subscribed a penny weekly, to be subtracted from their dinners, to meet the difficulty. He therefore hoped there would be no delay in sending missionaries among the foreign Jews.

The Sultan Katagerry spoke very feelingly of the light which the Divine blessing on the Scriptures had shed on his mind, and desired the Jews might participate in the same blessing.

Two Jews, from Poland and Germany, explained their happiness since they became acquainted with Christianity.

WM. CUNNINGHAM, Esq. very eloquently descanted on the Scripture promises relative to the Jews; but through a cold we heard him very indistinctly.

The Rev. Mr. Bickersteth, the Rev. B. Woodd, and the Rev. Lewis Way, severally addressed the meeting. The latter said three things appeared to be requisite for the future conversion of the Jews, which he ventured to prognosticate would soon be obtained—a missionary for the Jews in Poland,—another for Palestine,—and a Hebrew College for the instruction of missionaries to the Jews.

PRAYER BOOK AND HOMILY SOCIETY.

Held at the Albion Tavern, May 8, 1817.

LORD GAMBIEA in the chair, in absence of the Bishop of Gloucester.—His lordship opened the meeting by regretting the absence of the Bishop, and acknowledging his inability to fill his place; but trusted that his earnest desire to promote the great object of the institution would compensate for his defects.

Rev. Mr. MITCHELL, the Secretary, read the Report, and the Assistant Secretary then delivered a statement of the finances, by which it appeared the amount of receipts for last year was £2112:16:8. they had expended £2314:15:2. and acknowledged an anonymous donation of £600.

Rev. LEON RICHMOND in moving the printing of the Report, observed, that he came wholly unprepared to speak; but as in this week we seemed to breathe an air of peace and joy, to be united in one bond of union, as we were all labouring in one cause, and he trusted that it would excite in all our hearts increased affection. The present Institution most fully accorded with his opinions; for about ten years ago he had in his own mind adopted a similar Society.—At the first anniversary it had been doubted how far it would succeed, for it was then an infant, but now the infant of five years old can speak for itself.—The cause of the Prayer-Book, Homilies, and Articles, was an object of great interest, very near his heart. We look to the Bible Society as supreme; but this was the legitimate child of that Society. He observed how very little the homilies of the church were known till within these few years. It might perhaps appear to some indecorous for him to introduce to them the tale of a tub; but a tale of a tub he must give them.—It was in the early part of his ministry that he received some grocery which was wrapt up in a black letter page; he had

the curiosity to examine it, and was surprised to find it was an apology for the Church of England, by the late Bishop Jewell; and thinking it was itself a jewel, he immediately set off to the grocery and asked him if he had any more of the same work left. He said, O yes! there was a very large volume, out of which he had only out five leaves; but if he wished any more, he directed him to the widow of a bookseller, who had a large store in a garret; when he arrived, he found a large tub which held at least 2 hogsheads; the rain and dews of heaven had frequently watered it; but resolved to procure what he wished, he with some difficulty turned the tub upside down, hoping by that means to find some other valuable books; it was here for the first time he saw the book of Homilies, and other compositions of those excellent men to whom we owe the reformation in this land; as others purchased by weight, he did the same, and carried home one of these books; though he would speak with all deference of those circulated by the Society, yet he loved this above all others, and keeps it as a memento of this 'Tale of a Tub.'

Rev. E. BICKERSTETH, in seconding the motion, said that the societies of the week might be called a *sisterhood*; first, we had the Missionary Society to translate the Bible into all the languages of the world; then came the Bible Society, which having them ready, sent them to the furthest corners of the earth—and the meditation on that holy book having occasioned a spirit of prayer, rises and directs those prayers and praises; and to complete it, to-morrow we shall have another society, whose object is the conversion of the Jews.—As an instance of the value of a Prayer-book, he should give them an anecdote:—a friend of his went to visit a poor man in a cathedral town, who resided in a miserable garret. He had talked as though he were happy, and appeared a devout Christian. He asked him where he went to church? he said, to the cathedral. His friend said, what! no where else? No. But do you not find yourself solitary, without wife or children? Solitary, Sir! and went to a corner of the room which appeared more retired than the rest, and brought a Prayer-book; how can I be solitary when I here read that "the glorious company of the Apostles praise thee! The goodly fellowship of the prophets praise thee! The noble army of martyrs praise thee! The holy church throughout the world doth acknowledge thee!" He found that from that book he had learned all his religion.—He was happy to inform the Society the Prayer-book was translated into the Susoo language, and he trusted they would never cease translating and printing, till the whole world might in the same manner offer up their praises and prayers to the God of the spirits of all flesh.

Rev. Mr. CONNELLY, an Irish clergyman, in a highly interesting speech in which he mentioned the great desire they had for the Bible in his part of Ireland, where it was so scarce, that to satisfy their importunities, he was obliged to cut up his Bible and divide the Gospels, &c. between the people. He also mentioned that the Prayer-book was translated into the Irish language.

LONDON TRACT SOCIETY.

The Committee of "THE RELIGIOUS TRACT SOCIETY" observe, with the most lively satisfaction and gratitude, that the principles upon which this Institution is founded, and the manner in which they have been exemplified, have commended themselves to the affectionate attention and the zealous co-operation of their Christian brethren of various denominations; and that Auxiliary Societies have been formed, and are now forming, in different parts of the United Kingdom, for the purpose of assisting the funds and circulating the Tracts of the Parent Institution:—they are hence strongly induced to comply with the suggestions which have been received from several highly respected friends; and in consonance therewith to publish this Official Statement and Declaration of what they consider to be the fundamental principles on which the Religious Tract Society has been established, and of the measures which have uniformly been pursued to ensure a consistent and unvarying exemplification of those principles in the different operations of this most important Institution.

In the Plan of the Institution it is denominated "The Religious Tract Society:" and in the publication which stands at the head and front of its volumes, the nature and qualities of the Tracts to be circulated are thus described.—"They should consist of *pure truth*. This, flowing from the sacred fountain of the New Testament, should run from beginning to end; uncontaminated with error, undisturbed with human systems; clear as chrystal, like the river of life. There should be nothing in them of the *shibboleth* of a sect: nothing to recommend one denomination or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them; but pure good-natured Christianity, in which all the followers of the Lamb who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure as in one great common cause. Nor should any worldly scheme be interwoven with the truth, nor attempted to be concealed under its folds. Here should not be seen the slightest vestige of any carnal end in any form or for any purpose, however laudable some may think it; nothing but Divine Truth, unmingled, undiluted, pure as it came from Heaven, and fit for the whole human race to imbibe."

The Committee cannot give a more concise and correct designation of the Religious Tracts which the Society adopt and distribute, than the foregoing paragraph furnishes. But by way of explanation they will add, that by *pure truth*, when not expressed in the words of Scripture, they refer to those evangelical principles of the reformation, in which Luther, Calvin, and Cranmer, were agreed; and to that system of doctrine and of Scriptural interpretation which is comprised in the "Harmony of the Confessions of the Reformed Churches, both at home and abroad." On this large portion of *common ground*, which the churchman, the dissenter, and the foreigner jointly occupy, they conceive that *Christian union*

may be established and strengthened ; *Christian affection* excited and cherished ; and *Christian Zeal* concentrated, and rendered proportionably effective.

The Committee indulge a hope that they have satisfactorily described the *common ground* of Scriptural principles which is occupied by the supporters of the Religious Tract Society ; and that the spirit of conciliation by which its members are actuated, and the precise and exclusive objects to which their operations are directed, are not less satisfactorily defined and explained. These Scriptural principles, this Christian spirit, and these legitimate and important operations, constitute the Bond of Union, affection, and exertion, of the Religious Tract Society. It has been, and ever will be, the most conscientious, the most willing, and the most earnest endeavour of the Committee to preserve this holy Bond from violation ; and they have no hesitation in declaring ;—that if at any time, or under any circumstances, they should knowingly suffer a Tract to emanate from this Institution, which should include sentiments hostile to the principles on which it is founded, or to the character or discipline of any of the denominations of Christians of which its various members are composed, such conduct would be a violation of the duties and obligations which they owe to the Society at large, and to their Christian brethren individually, who constitute its strength, its ornament, and its efficiency.

To ensure a consistent and unvarying exemplification of the principles above referred to, has ever been the duty and the cordial endeavour of the Committee ; and there has been such a perfect understanding of these principles, as they relate to Doctrinal sentiments and to the Bond of union which connects the members of this Institution in affection and exertion, that their endeavours have been easy to themselves, and have been acknowledged to be satisfactory to the Society at large.

The measures which have been pursued to ensure these harmonious operations, and to produce these happy results, chiefly have respect to the Constitution of the Committee, and to the mode and spirit of its deliberations and decisions. As the Society is composed of members of the Church of England, and of Dissenters of several denominations, the Committee has been assimilated to this leading and characteristic feature of the Institution ever since its establishment ; and this measure has been attended with the utmost cordiality of operation, and been productive of the most pleasing effects. It may be added, that this principle of assimilation is preferable to any specific and determinate division of the Committee, because it precludes any direct idea of opposition of character and interest ;—it admits of partial variations in circumstances which may make it expedient to propose or to retain, an individual, (whether a Churchman or Dissenter) whose talents and zeal may particularly benefit the Society ; and it is thought to proceed upon a fair and just comparison between the Members of the Committee, and the Members of the Society, considered under their various denominations.

The spirit in which the deliberations of the Committee are conducted, does not partake of the wariness of suspicion, or of the irritations of jealousy. Whenever a Tract is proposed and read, or when any measure is brought forward, each member of the Committee is expected to deliver his opinion, with reference to a determination thereon; and a free conversation is thus excited, by which the feelings and sentiments of every individual are elicited, on the subjects under consideration. By these means, the Committee are prepared for a decision, with respect to the merits of the case before them; and at the same time acquire a knowledge of the impressions which it has made on the mind of each person; and the decision is grounded, rather on the general favour or opposition which the subject has met with, in the course of previous discussion, than upon the result of a mere numerical division.

Finally. The Committee are convinced, that the conscientious and unvarying regard which they have ever manifested for the Scriptural principles upon which the Religious Tract Society has been established, in connexion with the liberal and ingenuous spirit which has pervaded their deliberations and decisions, have tended to preserve the purity and impartiality of the Tracts which have been published; and have also constituted the best and most effective check that can be provided against the introduction of any thing offensive. And they are also persuaded, that a constant and faithful regard to these principles, and an earnest endeavour to preserve and cherish the pure and peaceful spirit of Christianity, in all their deliberations and decisions, will be the likeliest means of securing the approbation of the Society at large;—of fulfilling its benevolent plans, and of accomplishing its most enlarged objects.

By order of the Committee,

LEGH RICHMOND,

JOSEPH HUGHES,

C. F. A. STEINKOPFF,

} SECRETARIES.

BAPTIST MISSION.

Letter from Sir Alexander Johnstone, Chief Justice of Ceylon, to the Secretary of the Baptist Missionary Society; dated Colombo, October 3, 1816.

SIR,—I have the pleasure to send you, for the information of your society, copies of the proceedings which have lately been had on this island, relative to the emancipation of all children who may have been born of slave parents since the 12th of last month; from those proceedings you will perceive, that the state of domestic slavery, which has prevailed here for three hundred years, has been abolished.

As the unanimity with which the measure has been adopted by all classes of people, natives as well as Europeans, may, in a great degree, be attributed to the zeal with which the different Missionary Societies have, for some years, circulated the doctrines of

Christianity among the inhabitants of the country, and as your committee may wish to know the different steps which I have felt it my duty to take since the year 1806, to bring about so desirable an object; I beg leave also to send you the copy of a letter which I have lately written upon the subject, to some of the missionaries who reside at this place. Allow me to offer you my congratulations on the occasion.

I have the honour to be, Sir,

Your most obedient humble servant,

ALEX. JOHNSTONE.

Letter from Sir Alexander Johnstone to the Baptist Missionaries in Ceylon, Messrs. Chater, Griffiths, and Siers; dated Colombo, Sept. 20, 1816.

GENTLEMEN,—I have the honour to send you, for the information of your society in England, a copy of the proceedings which have lately taken place at Colombo, Galle, and Jaffna, relative to the emancipation of children born of slaves, after the 12th of last month.

It will, I am sure, be gratifying to your friends, to hear of the measure which the principal proprietors of slaves at these places have adopted. As soon as I became, in 1806, a judge of the supreme court, and a member of His Majesty's council in this island, I proposed, but without success, a similar measure. Although I was disappointed at that time, I did not despair of ultimately succeeding in my object; and I felt it to be my duty to persevere, and to make every effort in my power, to encourage the establishment in these settlements, of such political and religious institutions, as were calculated to give the natives a more rational idea than they had been accustomed to entertain of liberty and of religion, and thereby gradually prepare their minds for the abolition of that state of slavery which had prevailed amongst them for three hundred years.

With this view I went to England early in 1809; while there, I submitted to His Majesty's ministers the propriety of establishing, in these settlements, the trial by jury; and to the Bible Society, as well as to many of the religious societies, I suggested the necessity of their forming some permanent system for ameliorating the morals of the people, by enlarging their knowledge of the Christian religion. His Majesty's ministers having approved of my proposal, the trial by jury was established in these settlements in 1811; and, at my suggestion, the right of sitting upon juries was not confined in this island, as it is in other parts of India, to Europeans only, but was extended, without distinction, to all the natives of the country. The Bible, and other religious societies, having also approved of my plan, immediately began to take, and have ever since continued to take, the most active and decisive measures for extending to this part of India, the benefit of their several institutions.

I have for some time observed, with satisfaction, the change

which the establishment of trial by jury, and the exertions of the several missionary societies on this island, have produced in the feelings of the people with respect to domestic slavery; and I availed myself, with pleasure, of the opportunity which the arrival of the last reports of the African Institution lately afforded me, to send to the principal proprietors of slaves the account which has been published in them of the proceedings that were had at Colombo in 1813, under the 50th of G. 3, and to recall to their recollection the proposal which I formerly made to them in 1806. The unanimity with which that proposal has been adopted on the present occasion, compared with the opposition which a similar proposal met with in 1806, affords a proof, which must be flattering to every Englishman, of the salutary effects which may, with certainty, be produced in a country by gradually imparting to its inhabitants some of those advantages which are derived from the freedom of our constitution and the purity of our religion, and may be instructive, as an example, to those persons, whose inclinations may hereafter lead them to adopt any measures for the moral improvement of the natives in other parts of India.

As the principal proprietors of slaves on this island, have declared free all children who may be born of their slaves after the 12th of last August, it becomes the duty of every one who feels an interest in the cause, to take care that the children, who may be born free in consequence of this measure, should be educated in such a manner as to be able to make a proper use of their freedom; and it is to your society, as well as to the other missionary societies, to which the natives are already so much indebted, that I look with confidence for the education and religious instruction of all those children. I need not, I trust, add, that you may command my services in any way in which you think they may be of use, in forwarding an object which is so intimately connected with the prosperity and the happiness of a very numerous class of the inhabitants of this island.

I have the honour to be, Gentlemen,

Your most obedient humble servant,

(Signed) ALEX. JOHNSTONE.

NEWARK SUNDAY SCHOOL SOCIETY.

An association was recently formed under the above designation, at Newark, New-Jersey, for the purpose of encouraging Sabbath Schools in that place, and providing funds for the support of such as may be conducted under its superintendence. The payment of 25 cents on subscribing, and in addition the half yearly payment of not less than 25 cents, constitute a member; and a contribution of 8 dollars, or more, a member for life. The concerns of the Society are to be managed by a President, a Vice-President, a Secretary, a Treasurer, and 7 Directors, to be chosen annually; five of whom make a quorum. A Committee of the Managers are

to visit the Schools, &c.—The Teachers report to the Managers at least once in three months the situation and improvement of their several classes. The Teachers are *ex officio* members of the Board of Managers, and may vote on any question except one relating to the appropriation of the funds of the Society.—The annual meetings of the Society are to be held on the 2d Wednesday in August. The Board meet statedly once in two months.—Rev. William Woodbridge, *President*; Mr. James Tichenor, *Vice-President*; Mr. William Ward, *Secretary*; Mr. Charles I. Graham, *Treasurer*.

THE AFRICAN ASSOCIATION

Was lately formed at New-Brunswick, N. J. Its object is to aid in procuring funds for the support of students in the African Theological Seminary instituted by the Synod of New-York and New-Jersey. It is composed of people of colour. The annual contribution for a member who is free, is 1 dollar, and for a slave, 25 cents. The latter is not allowed to contribute without the express permission of his master or mistress. We are informed that this little Association has already contributed thirty dollars to the funds of the above Seminary.

It is truly pleasing to behold the too long degraded descendants of Africa becoming alive to the importance of acquiring useful knowledge, and especially to behold them manifesting a deep interest in that kind of instruction which is to qualify them for the sublime employment of carrying the lamp of Divine truth into the abodes of spiritual darkness and death, and proclaiming the unsearchable riches of Christ to their perishing fellow sinners. We most cheerfully say 'God speed' to all such praise-worthy institutions, and fervently pray that they be abundantly multiplied in all parts of our land, and crowned with a blessing from on high.

COLONIZATION OF FREE BLACKS.

We understand that the *American Society for colonizing the free people of colour*, have appointed the Rev. Samuel J. Mills of Connecticut, their agent, to go to England, and from thence to the coast of Africa, for the purpose of obtaining information respecting a suitable place for establishing the contemplated colony. It is deemed advisable to employ two agents on that interesting mission, provided adequate funds can be raised to enable the above Society to prosecute the object. An Auxiliary Society to that Institution was some time since formed in Bakimore, and another more recently in Philadelphia; from both which considerable aid may be reasonably expected. It is hoped that our city, which has uniformly manifested so much liberality in promoting useful designs, will not long delay to emulate the good example of those sister cities, in contributing to this benevolent enterprize.

As a specimen of the interest which this undertaking has excited in some of the southern sections of this country, we give the following extract or a letter to the Editor from a worthy clergyman in Frederick County, Virginia.

412 *Auxiliary Colonization Society in Virginia.*

"DEAR SIR,

"I hope ere long to be able to give you some encouraging information about the success of the colonizing plan in the neighbourhood where I reside. We have formed an Auxiliary Society here, and in a little time, and from a very few persons, have obtained subscriptions to the amount of four or five thousand dollars. We hope to double it at least. God grant it may be ten, yea, an hundred fold."

OBITUARY.

PAUL CUFFEE,

A very respectable man of colour, departed this life on the 7th instant, in the 59th year of his age, at Westport, (Massachusetts.)

Industrious, temperate, and prudent, his means of acquiring property, small at first, were gradually increased; and the strict integrity of his conduct gained him numerous friends, to whom he never gave occasion to regret the confidence they had placed in him. His mercantile pursuits were generally successful. Blessed with competence if not with wealth, the enlarged benevolence of his mind was manifested in acts of charity to individuals, and in the promotion of objects of general utility, and more particularly in the deep interest which he felt for the welfare of his brethren of the African race. He was concerned not only to set them a good example by his own correct conduct; to admonish and counsel them against the vices and habits to which he found them most prone—but more extensively to promote their welfare. At considerable sacrifice of property he three times visited the colony of Sierra Leone, and after his first voyage thither went to England, where he was much noticed by the members of the African Institution, who conferred with him on the best means of extending the benefits of civilization to the people of Africa; and some of them have since expressed their satisfaction in his pious labours in the colony, believing them to have been productive of much usefulness to that settlement.

Grave, humble, and unassuming in his deportment, he was remarkable for great civility and sound discretion. Through several months of severe affliction, he was preserved in much Christian patience, fortitude, and resignation; feeling entire confidence in that grace which had been vouchsafed to him in life, and by which through faith and obedience, he felt a comfortable hope of admittance into peace and rest. He has left a widow and several children to lament the loss of an affectionate husband and parent.

Many of his neighbours and friends evinced their respect for his memory by attending his funeral, which was conducted agreeably to the usages of the Society of Friends, of which he was a member; and at which several lively testimonies were borne to the truth that the Almighty Parent has "made of one blood all the nations of men," and that "in every nation he that feareth him, and worketh righteousness, is accepted with him."

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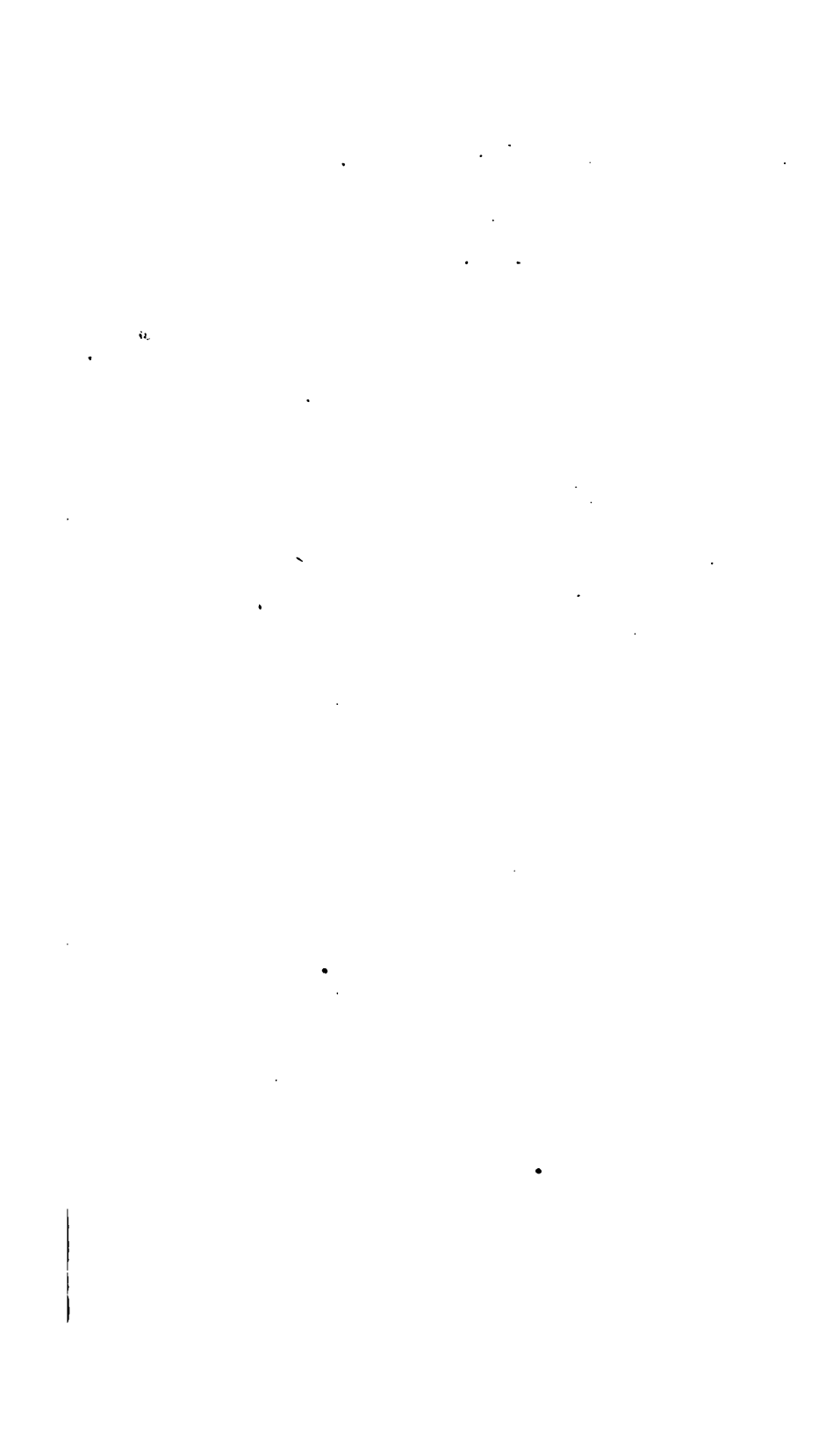
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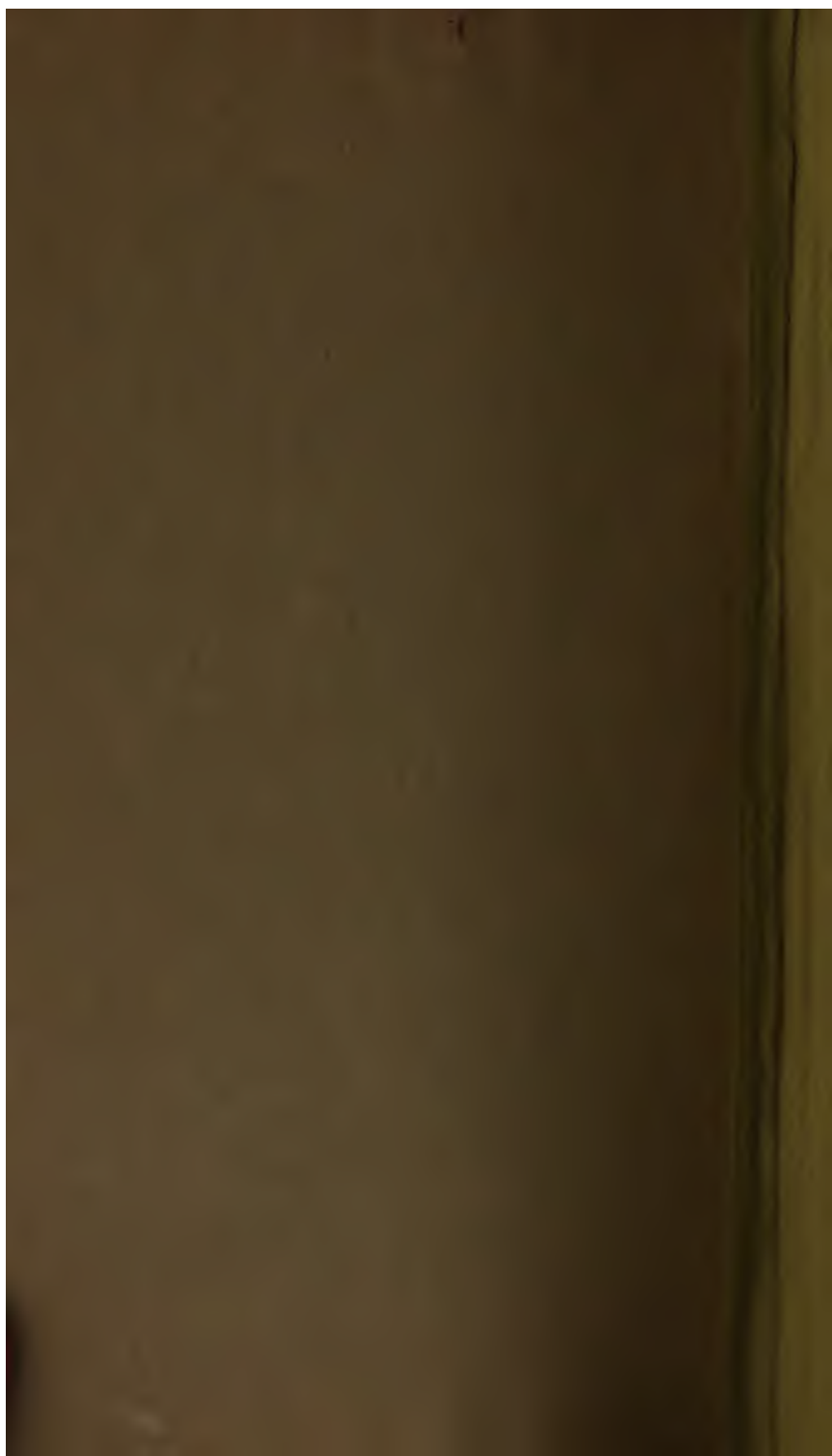
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